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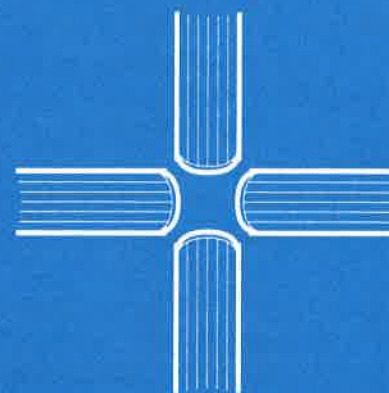
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LUTHERAN EDUCATION



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- ✓ *Luther's Small Catechism*
- ✓ *Mainstreaming*
- ✓ *Of Likes, Dislikes, and Liturgies*
- ✓ *NRSV—New Testament*
- ✓ *Math Ed*

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A member of the Buildings and Grounds crew stumbled onto an unexpected cache of previous copies of this journal from the time when it was called *The Lutheran School Journal* (early 1940's and beyond into the past). They belonged to a faculty member a generation or so older than your present editor who had carefully recorded on the cover which articles were especially noteworthy. Although the complete collection of back issues is available, neatly bound in intimidating hard covers, these soft-covered individual issues caught my imagination and came to occupy several hours in what may be called the "low energy" times of the afternoons.

How good was the journal back then? Very good, to say the least. It had to provide a broader range of services than since the schools of that era could not afford supplementary journals in their meager budgets. Thus, a summary or highlights of articles of interest from other sources made up a regular feature. Furthermore, it was published ten times during the year (July and August excepted).

And invariably, the December issue would carry appropriate information on how classroom teachers could help their charges observe the season in a richly spiritual way.

Alas, we have departed from these favored paths, and that not always to our benefit or edification, we fear.

Thus, though the contents of the issue before you may not have an appropriate seasonal emphasis, we trust that it will be edifying for soul and mind as we silently acknowledge the impressive debts we owe to our forebears.

In summary of the contents: what does the future for Lutheran educators look like? *Carl Moser* offers his best guesses based on the best information available sprinkled with common sense and a prayer for guidance.

Three articles that address the unique commission of the Lutheran educator are those by *Jan Lohmeyer* (he charges we have neglected the richness of *Luther's Small Catechism*), *Rod Rogers* (contemporary worship forms), and *Wesley Isenberg* (he completes the review of the NRSV begun by *Nathan Jastram* in the last issue)...

Salivating? Metaphorically, of course!

How about the exceptional child in the classroom? *Audrey James* implores us not to send him or her away.

Ken Mangels completes his effort on trends in mathematics education but before you get to him, take a moment to savor *Judith von Lehe's* delightful "An Unexpected Answer."

And may we all grow and prosper in the long shadows of those who have gone before us, historically and in these pages.†

I n

T h i s

I s s u e

LUTHERAN EDUCATION

Wayne Lucht

Matters of Opinion

From time to time, an exasperated reader will write to inform us that we are disgracing, nay, imperiling, efforts of conscientious classroom teachers by allowing lower case letters into the journal's title ("d" and "i" in case the deviation has escaped your awareness). And, "Don't you know any better?"

With a sigh for quirkinesses that characterized a dubiously-spent youth, we answer in the affirmative accompanied by a sickly smile and a helpless shrug of the shoulders. It is a bit of a challenge to trace back just how the whole questionable business started, although there are times when at least this editor is sorely tempted to put the entire blame on the shoulders of our production assistant, Kathleen, who first came up with the idea.

The problem is I like it and, after all, the buck does stop at this desk.

Attempting to rationalize (defined as the process of presenting a good reason for the real reason) and so justify this shoddy state of affairs, several thoughts go rapid-fire through consciousness. For better or for worse, here they are.

First of all, Lutheran education is a deviant business. Oh, yes, it is. Not in an evil sense, please God, but in the sense of departure from normative behavior as dictated by society at large. Lutheran education in its various representations, but especially in the parish schools it supports, is a minority event and often regarded with suspicion by those outside of the particular fellowship and even by some within it.

The minority role is never an easy one and is always subject to criticism. "Don't you know any better? Don't you know you are exceeding the bounds of convention? Why don't you educate the young like the rest of us are doing?"

Admittedly, the analogy isn't perfect. Analogies rarely are, yet, as we explain Lutheran education in its various forms, we resort to

proclamation rather than rationalization. We simply proclaim the Gospel and nurture its growth in the lives and hearts of the hearers.

Secondly, and this is a lesser point since it deals with matters pedagogical, there is some cause for us to be aware of our relationship to conventions (and we don't mean those once-every-three-years kind!).

Conventions, like laws, regularize society and should be respected. Obedience to them, however, is a somewhat more open-ended proposition than obedience of laws. Conventions, or "ways of doing things", are simply what we agree upon for a time as being useful. The big qualifier is "for a time." Conventions, whether of clothing styles or rules of grammar or of manners of historical interpretation (witness Revisionists' efforts here) or of understanding the mechanisms of the universe (we call these theories which could be thought of as tentative conventions or ways of interpretation), all have an assigned life space, some lasting longer than others, depending on their usefulness.

And that brings us to the task of the educator who must teach those conventions which society expects our children to know if they are to be productive citizens. However, we are also obligated to teach their temporariness. They are not moral truths which are differentiated by their greater, eternal qualities.

How did this all start? Oh yes, the title. Well, ("Don't begin sentences with 'Well,' please!"), may you be blessed in the making and the teaching of such distinctions.†

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Carl Moser

The Future of the Lutheran Teaching Ministry: Current Status and Issues

"I've taught so long and found so much joy in teaching that I'll be doing it until the Lord no longer gives me the strength. I've seen too much joy in the children as we share God's Word. I won't lose my self esteem because of some attacks on my ministry today. But now I have a new problem. Our son somehow caught the joy his father and I have found in our teaching ministry. How do we prepare him for the fact that his ministry won't be like ours? How do we keep him going?"

The teacher who spoke these words was concerned not for her own sense of ministry or for her future, but for that of her son who was interested in becoming a Minister of Religion, Commissioned in The Lutheran Church—Missouri Synod, entering the Lutheran teaching ministry.

But what basis does she have for saying "his ministry won't be like ours"? We know change is inevitable and is occurring faster than ever before. At times we hear resolutions before our district and national conventions relative to the teaching ministry. But nothing has really changed since 1983, a decade ago, when Lutheran teachers became "Ministers of the Gospel."

Dr. Carl Moser is Director of Schools for the Board for Parish Services of The Lutheran Church—Missouri Synod.

OUR SYNOD'S POSITION

Article V of the LCMS constitution refers to "Ministers of Religion-Ordained and Ministers of Religion-Commissioned." Section II of the Bylaws refers to "Teachers of the evangelical Lutheran church (Directors of Christian Education, Directors of Christian Outreach,) and Deaconesses" who are designated by the Synod as "Ministers of Religion-Commissioned." "They will be referred to in these Bylaws as—"Commissioned Ministers." Section II continues to make many references to Commissioned Ministers (teachers). It ends with Section II.45 "Calling Ministers of Religion.

- A. Congregations shall seek the advice of the respective district president when calling ordained or commissioned ministers.
- B. Congregations which are members of the Synod in conformity of Article VI, III, of the Constitution of the Synod, *shall call and be served only by ordained or commissioned ministers who have been admitted to these respective ministries* and in accordance with the rules and regulations set forth in this handbook and have thereby become members of the Synod.
- C. Congregations which violate this requirement and persist in such violation shall after due admonition forfeit their membership in the Synod."

Section VI of the Bylaws refers to "admission to the teaching ministry by colloquy." In this section, "the teaching

ministry" is used several places in reference to Ministers of Religion-Commissioned. The "teaching ministry" of "Ministers of Religion-commissioned" who serve as "commissioned ministers" is very much of a part of our Synod and its structure.

In a broader sense, the teaching ministry includes all those who serve in Lutheran schools as teachers. In synodical Bylaws, however, it is narrowed to refer to those who are certified by the LCMS either by completing a program in Lutheran teacher education at one of our synodical colleges or universities or completing a colloquy at one of them. This article is directed primarily toward those who are in the teaching ministry as defined by synodical Bylaws.

CHANGES OCCURRING

There is a decreasing percentage of LCMS certified teachers (Ministers of Religion) teaching in our Lutheran schools. That number has dropped from 74% to 70% in the last five years for full-time elementary school teachers. In our high schools approximately 64% are synodically certified—a constant over the last five years. In early childhood centers and child care agencies, however, only 17% of the full-time workers are synodically certified. This number has risen from 14% in 1988.

This is the first year (1993) that the number of free-standing (not connected to an elementary school) early childhood centers has out-numbered the number of elementary schools. This year there are 1,053 free-standing early childhood cen-

ters, and 994 elementary schools. There are also 63 Lutheran high schools. Nearly all teachers in early childhood centers and child care agencies are women. Approximately two thirds of the teachers in elementary and secondary schools are women. A rising number of women are becoming elementary school administrators.

Changes are occurring and they are occurring rather quickly. Some teachers recall when there were no women teachers in Lutheran schools, only men. Some may recall when most of the teachers in Lutheran schools were pastors. Some may recall when the principal of the school was referred to as "Herr Lehrer," a title of high respect. Some recall when elementary schools included only grades one to eight. Today students usually start school at age three.

KEYS TO THE FUTURE

There are six keys to the future of the Lutheran teaching ministry. Key definitions, key LCMS resolutions, key issues, key questions, key needs, and key assumptions. The key definitions and key LCMS resolutions appear in the Appendix.

KEY ISSUES

Several key issues will help to determine the future of the Lutheran teaching ministry.

1. **Other Lutherans' Actions—**The Wisconsin Synod (WELS) ordains male teachers to encourage their ministry. Women are not called or eligible for ordi-

nation, but all of the teachers in Wisconsin Synod schools are and must be certified by the Wisconsin Synod. The ELCA doesn't call any teachers (except previous LCMS called teachers) but they are considering ordaining all of them. The LCMS is not immune to changes in other Lutheran groups. Frequently an action that is different from the norm is taken first by ELCA, then by the LCMS, and then by WELS.

2. **Interpretation of a Call—**The 1992 convention requested that a study be made by the Commission on Theology and Church Relations of the LCMS relative to the "Divine Call." This decision could become a strong determinant of the future of the Lutheran teaching ministry. One of the overtures to the convention that was discussed relative to this study proposed eliminations of women educators as Commissioned Ministers of Religion. Resolution 5-21 directed the synodical president to appoint a special committee to study roster classification in light of the doctrine of the ministry and bring appropriate recommendations to the next convention. One resolution to the '92 convention requested that the synodical Bylaws remove any reference to teaching ministry, Minister of Religion-Commissioned or Commissioned Minister and replace all such references with the word "teacher." Many congregations are interpreting the call differently than before. Traditional calls (with tenure) are decreasing in number. Some congregations contract a trial period for a person who is eligible for a call. The call

process frequently involves interviews, sometimes a video, and occasionally a questionnaire. Congregations usually designate calls for individuals. If "designated," candidates must decide early on whether or not to consider a call from a particular location, in essence saying whether or not they would accept a call if offered. Some congregations have even gone so far as to offer no calls to any of the Lutheran school staff, whether or not they were eligible for calls.

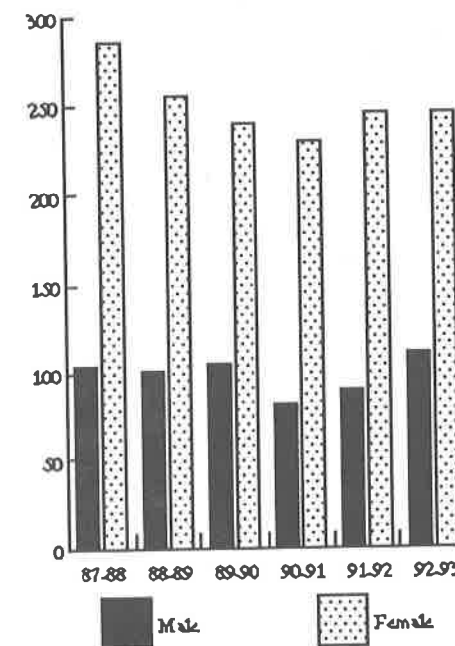
3. **IRS Decisions—**Men and women who are Ministers of Religion-Commissioned, rostered members of The Lutheran Church—Missouri Synod are self-employed. As self-employed ministers they are able to deduct a housing allowance, but they also must pay self-employment tax. In some cases, this is a benefit for the teacher. But if the teacher is married to another church worker, it is a financial disadvantage. As a result, many men and women are requesting that they be dropped from the roster of Synod and become contract teachers. Some, especially those married to spouses who do not work for the church, are eager to receive a colloquy and become rostered ministers of religion because of the financial benefits they would gain from the housing allowance which, in some cases, can be as high as 95% of their salary. The IRS has recently questioned its decision to make women self-employed ministers of religion. They are reviewing the matter.

It is possible now for a teacher not on the roster of Synod as a Commissioned

Minister of Religion to be eligible for a call as a lay minister. Thus, a teacher who does not want to be considered self-employed may, instead of resigning his or her roster status and going on contract only, could resign the roster status but be certified as a lay teacher and receive and have the benefit of being called by a congregation but not be self-employed.

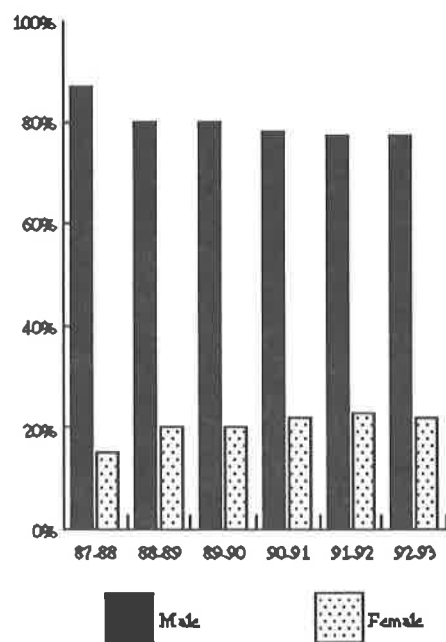
4. **Schools Becoming Feminine—**For the past decade, female graduates of a synodical college or university in Lutheran teacher education programs have more than doubled the number of men in those programs.

NUMBER OF GRADUATES IN LUTHERAN TEACHER EDUCATION PROGRAMS FROM OUR CONCORDIA UNIVERSITY SYSTEM



Though yet relatively small, the percent of female administrators of elementary schools has doubled in the past decade.

PERCENTAGE OF MALE AND FEMALE
ELEMENTARY SCHOOL ADMINISTRATORS

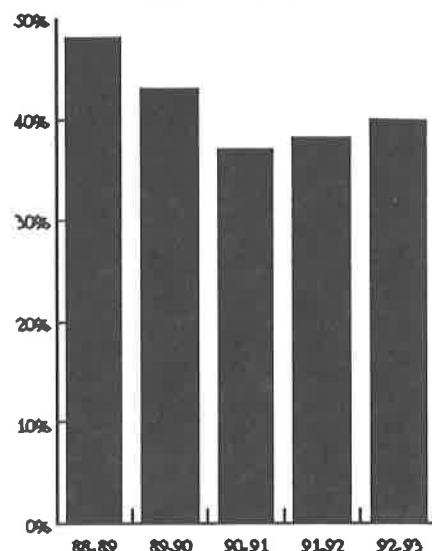


More than 90% of all male administrators of Lutheran elementary schools are synodically certified, however, only 40% of female administrators are certified by the church.

Our Lutheran schools, which were primarily masculine in their early years, are now becoming primarily feminine. One of the results of the increase in women teachers and administrators in Lutheran schools is that the percent of synodically certified teachers is decreasing. Part of the decrease is due to the number of non-LCMS certified educators in the increas-

ing number of early childhood centers and child care agencies, but similar changes are occurring at other levels of Lutheran schools.

PERCENT OF LCMS CERTIFIED FEMALE
ADMINISTRATORS



5. Efforts by Some to Reduce the Ministry of Teachers—Although our church body as a whole has been firm in support of the Lutheran teaching ministry, some at the seminaries, in the parishes, and in leadership positions of Synod are working to decrease the use of the term “minister” for those of us who serve in the Lutheran teaching ministry. Occasionally, these efforts show up in resolutions submitted to the conventions or Synodical conventions, but more often they show up in individual congregations. In the words of a teacher of many years, “My pastor has extremely limited my witness. I can no

longer lead all school devotions. (I’m a woman.) I can’t lead prayer if men are present. In fact, he told me in no uncertain terms that I may teach religion only in my classroom and nowhere else. Once the children are confirmed, I can no longer teach even them. I just want to witness. I’ve spent a long time with the Lord and His Word. Why can’t I share it?” Sometimes the issue of the teaching ministry gets mixed up with the Scriptural mandates about the relationship between men and women.

6. Devaluing of LCMS Certified Teachers—As the graph indicates, the percent of LCMS certified teachers in all Lutheran schools (elementary, secondary and early childhood) and in elementary schools alone is steadily decreasing. It continues to hover about the 70% level. Some district officials and school administrators are saying that there is no difference between LCMS certified teachers and persons they find locally who are not certified to teach in our schools. In some cases, non-certified teachers are preferred over those who have been specifically trained by the Church to teach in our schools. The status of Minister of Religion-Commissioned has been decreased by theologians who indicate that the only role of a teacher is to help the pastor do his job. In the words of a teacher, “We must say to ourselves what our concept of the teaching ministry is through our best thinkers and communication among us at the synodical and parish levels, through theo-

logians and Bible students willing to work this concept through with workers in the field. We must avoid unseemly sniping, but not surrender principle or integrity.”

Another teacher says, “Defining ministerial practices may be a very difficult and subjective task. My frustration is the lack of ministerial mentality I have seen among ‘called teachers’ while witnessing true practicing ministers of education that are not ‘qualified’ for a call, but truly have been called to service by the Lord.”

7. Salaries of Professional Church Workers—Not only is it difficult to live on a low salary, but also a low salary causes low respect from others and low self-respect for the individual. Early childhood educators and child care workers are paid the least among professional church workers. Among Christian educators, DCE’s are paid the most. More and more men, especially, are leaving the teaching ministry for a higher salary elsewhere. Many women and nonwhite teachers also find that much higher salaries are very tempting in other employment or public schools. In the words of a teacher “I feel the teaching ministry is in danger of dwindling down to nothing. Saying that teachers are the keys and not showing them their value through salaries which will allow them to survive may be the straw which breaks the camel’s back. I want to know and be sure that I will be able to survive on a Lutheran teacher’s salary. I don’t want to ever have to go to the gov-

ernment to feed my children again. I shouldn't have to."

8. Fewer Elementary Schools—

The number of elementary schools has decreased by about 10% in the last decade. Elementary schools as a whole have become larger, but as the number of elementary schools decreases, the number of elementary school teachers needed will also decrease. Early childhood centers are usually quite small compared to elementary schools and are primarily staffed by part-time teachers. As a result of fewer job opportunities for full-time teachers, there may be fewer young people willing to go to one of our universities to become Ministers of Religion-Commissioned.

9. Growing Early Childhood Programs and Emphasis—

Growth in Lutheran schools has consistently occurred in early childhood programs which have grown approximately 10% a year. Child care programs which usually involve young children are the fastest growing segment of school populations today. Early childhood and child care programs are usually staffed by personnel who are part-time and not certified either by the state or Synod.

10. More Non-Lutheran Teachers and Administrators—In many cases non-Lutheran and non-LCMS teachers and administrators have less concern for the LCMS network of schools, less concern for the traditions of our Lutheran schools,

less concern for evangelism through our Lutheran schools for the local congregation of which they are not a member, less concern for the real purpose of Lutheran schools, and less concern for our Synod. With more non-Lutheran teachers, there is a higher frequency of teacher turnover with fewer teachers in our schools dedicated to the Lutheran teaching ministry as a lifelong ministry.

11. Emphasis on Quality—Lutheran schools are high quality schools. The academic success in Lutheran schools is outstanding. However, in early years Lutheran schools were known for their Christian dimension, not for quality. In the early 80's, the emphasis in Lutheran schools was on quality rather than on Christian dimension of our educational program. The 90's seem to be a decade that will reemphasize the Christian dimension of our schools. An example of this reemphasis is the study on the spiritual development of students currently in process by the Association of Lutheran Secondary Schools. Another example is the wide variety of new materials developed by the Board for Parish Services.

12. Competencies Defined—The recent publication, *Lutheran School Teachers of the 21st Century*, redefines the role of Lutheran school teachers at the elementary and secondary levels. The lists of competencies for beginning teachers have been and could be applied to all teachers. These competencies were developed at a

consultation of representatives from each of our synodical colleges and universities and representatives from the elementary and secondary school leadership in our country. These competencies are listed in the Appendix. It is expected that these competencies will better define the role of teachers and will influence our colleges to modify their curricula to prepare Lutheran school teachers to fulfill this role.

13. Increasing Number of Non-Lutheran Students—More unchurched students increases opportunities for evangelism through Lutheran schools. On the other hand, the potential of more non-Lutheran students may cause teachers to dilute our Lutheran theology to make it a more general type of theology so fewer students and their parents would question our theology or would be offended by what we teach. If there are more non-Lutheran students, there is less demand for LCMS teachers, since our theology is not as much of a concern for non-Lutheran parents. Parents who are not Lutheran may be critical of religion classes and morality that we teach and believe. For example, parents recently have complained that teachers in Lutheran schools have taught that abortion is wrong. Some non-LCMS parents disagree with that stand. Thus, parents' morals may conflict with school morals.

A recent non-Lutheran Christian school dropped a requirement that teachers be Christian in order to teach at their school. The community felt that this was a

very positive move, one which showed that the school was not discriminatory. However, such a move would have a dramatic effect on the nature of the school, those who teach there, and what they teach from personal experience. The power of sharing our faith in Christ is done not just by teaching facts, but by sharing personal conviction and belief.

14. Diluted Preparation of Lutheran School Teachers—Teacher education programs in our LCMS Concordia University System are becoming oriented more toward public rather than Lutheran school educators. We prepare more teachers for public school teaching than for Lutheran school teaching. Thus, classes which used to show how religion can be integrated into each subject are modified to apply to all teachers. Thus, Lutheran school teachers who graduate from one of our colleges or universities are less prepared for teaching these subjects in Lutheran school classrooms than they were when all the teacher preparation students were potential Ministers of Religion-Commissioned.

15. Non-Discrimination Legislation—Schools and their hiring practices can discriminate on the basis of job description including skills and morals. It's important that our schools do not discriminate on the basis of disability, age, sex, race, culture, or economic ability. But we can discriminate on the basis of what we believe, since our schools are designed to

1986 The Synod was encouraged to increase the percentage of synodically trained teachers in our schools.

1989 Lutheran school teachers and schools were commended and encouraged.

1989 LCMS certification or non-synodically certified teachers in our schools was urged. In 1989 for the first time non-synodically certified teachers teaching in Lutheran schools were recognized and urged to become certified.

MINIMUM COMPETENCIES FOR TEACHERS IN LUTHERAN ELEMENTARY SCHOOLS

PERSONAL COMPETENCIES

Intrapersonal Elements: Beginning Lutheran elementary school teachers will...

1. possess a spiritual identity as children of God whose sure hope is in Christ.
2. recognize their unique calling.
3. enthusiastically express the Christian faith and exemplify Christ-like living.
4. understand ministry as servanthood.
5. use effective communication skills in relating to others.
6. continuously seek opportunities to grow spiritually.
7. perceive and seek opportunities to utilize God-given talents and abilities.
8. constantly seek opportunities to grow professionally.

9. realize their human physical limitations.
10. recognize the need to balance personal and professional responsibilities.
11. demonstrate that the Gospel empowers teacher to recognize and seize opportunities to witness to the redeeming love of Christ.

Interpersonal Elements: Beginning Lutheran elementary school teachers will be Christ-like in relationships with children, parents, coworkers, congregations, and community. Christ-like teachers strive to...

1. listen with an open mind and accept diversity in all people.
2. communicate effectively.
3. act as team members by being cooperative, likeable, winsome, and patient.
4. build friendships by being empathetic, trustworthy and trusting, gentle, joyful and forgiving.
5. lead by initiating, developing, and maintaining relationships.
6. demonstrate fairness, consistency, and the ability to establish appropriate boundaries.

PROFESSIONAL COMPETENCIES

Beliefs: Beginning Lutheran elementary school teachers will...

1. respect the dignity of each person as a child of God.
2. love, accept, and appreciate people of culturally diverse groups.

3. believe that all children can learn.
4. express and demonstrate commitment to lifelong learning.
5. reflect openness to new ideas.
6. encourage creativity.
7. seek truth and justice.
8. be open to change.
9. pursue excellence.
10. view curriculum as the sum total of the child's school experience.
11. integrate faith into all activities.
12. mirror the boundaries and forgiveness given by God.
13. demonstrate enthusiasm in the commitment to ministry.

Knowledge: Beginning Lutheran elementary school teachers will...

1. demonstrate knowledge of and the ability to apply the principal stages of child development to classroom teaching strategies.
2. know, understand, and articulate the developmental stages of faith of children and incorporate this knowledge into classroom activities.
3. use methods of instruction that incorporate Biblical and doctrinal principles, subject matter content, and an understanding of curriculum.
4. demonstrate knowledge in how to plan, organize, structure, and assess activities compatible with the needs, interests and abilities of children.

5. properly apply Law and Gospel in the management of the classroom.
6. know and understand how Lutheran congregations function.
7. understand the role of the Lutheran school teacher in congregational ministry.
8. understand the ministry of the Lutheran school to the community and to society at large.

Behavior: Beginning Lutheran elementary school teachers will...

1. model the right division of Law and Gospel.
2. demonstrate a willingness to extend the knowledge base of the profession.
3. abide by the legal standards of the profession.
4. abide by the constitutional standards of due process, due care, and due regard.
5. interact with other professional colleagues both formally and informally.
6. display an attitude of service/leadership towards the profession.
7. utilize skills and resources to solve problems in professional life.
8. support the Lutheran Education Association (LEA).
9. exhibit professional demeanor.

MINIMUM COMPETENCIES FOR TEACHERS IN LUTHERAN SECONDARY SCHOOLS

Prior to the PELES consultation, secondary school practitioners and professors developed a list of minimum competencies for those who teach in Lutheran high schools. They identified three major facets of this ministry.

1. *The professional facet* includes quality of instruction, classroom management, content knowledge, instructional planning, student/teaching evaluation, integration of faith into teaching, co-curricular responsibilities and working with co-workers.
2. *The personal facet* includes individual expressions of faith, lifestyle, personality, family, and service to congregations.
3. *The public facet* includes ministry to families and community; leading worship, devotions, and Bible studies; and relationships with parents, students, and others.

Based on the three facets above, consultants identified the following competencies for beginning Lutheran secondary school teachers.

PROFESSIONAL COMPETENCIES

In order to fulfill expectations in the professional facet of Lutheran secondary school teaching ministry, beginning teachers will...

1. demonstrate appreciation for the school's total educational pro-

gram as well as exuberance for their specialty subject fields.

2. plan, organize, and implement stimulating learning experiences, both individually and with others.
3. motivate and assist students to pursue personal learning interests.
4. implement varied and effective instruction which gives evidence that each student is a unique child of God with individual capabilities and learning styles.
5. develop and utilize classroom management practices that build and support an atmosphere for effective learning and living, and which proceed from Scriptural approaches to personal relationships.
6. recognize and employ resources that address students with special needs, such as those who are at risk, physically limited or bilingual.
7. provide support for students as the Holy Spirit integrates the Christian faith within their lives.
8. develop and employ valid and reliable evaluative processes for groups and for individual students.
9. instill in students the perspective that each school experience contributes to understanding the servant's role in God's plan for humanity.

10. affirm and extend classroom ministry by leading and participating in co-curricular activities.
11. contribute actively to the total school ministry.
12. exhibit commitment to self-evaluation and growth, both spiritual and professional.

PERSONAL COMPETENCIES

In order to fulfill expectations in the personal facet of the Lutheran secondary school teaching ministry, beginning teachers, empowered by the Gospel, will...

1. grow in faith and advance toward personal goals by regularly studying God's Word.
2. engage in an active prayer life, both privately and publicly.
3. recognize and seize opportunities to witness to the redeeming love of Jesus Christ.
4. exhibit an attitude of servanthood.
5. contribute to the life of their parishes as an extension of their roles as professional church workers.
6. demonstrate respect for and responsibility to their own families and to the families of their students.
7. demonstrate spiritual and emotional maturity in relationships with others.
8. work effectively with individuals from different backgrounds and perspectives.

9. build financial plans which include sacrificial offering to the Lord.

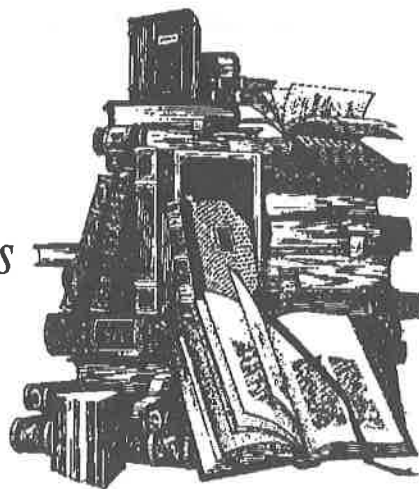
PUBLIC COMPETENCIES

In order to fulfill expectations in the public facet of the Lutheran secondary school teaching ministry, beginning teachers will...

1. participate regularly in congregational worship and activities.
2. prepare and lead Bible studies and devotions with appropriate application of Law and Gospel.
3. understand, appreciate and relate to the unique community in which the high school is located.
4. communicate effectively and professionally with a variety of publics.
5. identify, evaluate and utilize community resources.
6. process accurately information (including confidential information) received from students, families, and peers.
7. seek assistance and advice, as needed, from peers and other professionals.
8. accept their roles and responsibilities as members of a global community while instilling that awareness in their students.
9. demonstrate through words and actions that the Lutheran teaching ministry includes public witness to a firm faith in Jesus Christ.✝

Jan W. Lohmeyer

The Apology For Luther's Small Catechism



(Editor's Note: This article first appeared in the Southern District's publication *Educators Expressions* (Vol. V, No. 3, February 1993) edited by Myrna Hermetz. We thank the Southern District for permission to reprint this article to benefit a larger readership.)

Like many elementary school administrators in the LCMS, I have often taken the time to appraise our school's Religion curriculum and instruction, believing this to be of great importance in our school's daily educational program and in our church's long heritage. In my first two years as a principal, I evaluated the use of the catechism for both 7th and 8th grade instruction, the pastor as a teacher, and the CPH "Eternal Word" series as a school-wide curriculum. I knew this was our most important subject and a critical aspect of our school's uniqueness, so great effort would have to be given to this matter. I observed other LCMS schools and surveyed other Lutheran colleagues only to find that Religion instruction was a "thorn-in-the-flesh" subject for most Lutheran administrators. Reasons varied for this, but the main concerns were as follows:

1. Too many non-Lutheran students whose parents complained that a Lutheran doctrine shouldn't be forced on their children.

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2. Lutheran pastors who were not trained to be teachers and therefore class management was weak (especially dealing with so many non-Lutherans).
3. Many unchurched, new students who could not grasp Lutheran instruction from the catechism or the upper level workbooks from the Eternal Word series.
4. Non-Lutheran teachers teaching Religion.
5. Lack of interest on the part of teacher, pastor, or both.

I found that the Lutheran (Luther's Small) catechism was not used and confirmation was not offered in most of the schools I surveyed. Pastors were not involved in the Religion instruction in the majority of these same schools. My concern grew to astonishment. Had we lost our confessional conviction as a church? Had we become too diplomatic in our approach to Religion instruction? Were pastors the spiritual leaders of our schools, or had they and our schools succumbed to societal pressure?

It is most certainly true that times have changed and our schools need to follow this pattern in many areas of our daily program. We must meet the needs of our constituents by offering "Before and After School" care for working parents, Day-care centers, Learning-Disabled programs, computer labs, and Gifted and Talented programs. Nevertheless, there are

some things that just have not changed: we are still teaching the alphabet, phonics, multiplication tables, parts of speech, countries and capitals, and the elements in science. And yet, our Religion instruction has changed from Lutheran Doctrines of truth to Generic Christianity with a smorgasbord curriculum. Maybe it is more than societal pressure that has caused this retreat. Is it possible that we have a lack of interest or concern? Or do some just disagree with Luther's doctrine or his methodology? Or, should we just whisper along with the "Church Lady"...could it be Satan?

Actually, the Lutheran church of the 1990's is quite similar to the church of the 1530's when Luther wrote in his preface to the Large Catechism:

To our regret we see that even many pastors are neglectful of the Catechism, despising both their office and the Catechism itself...As for myself, let me say this: I, too, am a doctor and pastor. In fact, I am as educated and experienced as any of those who have all that nerve and brazen self-confidence. Yet I continue to do as a child does that is being taught the Catechism. Mornings and whenever I have time I recite word for word and pray the Ten Commandments, the creed, etc. I must still study and pray the catechism daily, yet I cannot master it as I would like, but must remain a child and student of the catechism. This I do

gladly. But those who think they have mastered it in one reading need not anticipate failing; they have already failed. What they do need is to become children again and start learning their abc's, which they falsely imagine they long ago had under their belts.⁽¹⁾

This is precisely why it is necessary to return to our roots and once again use the catechism as a devotional book and instructional book. We have tried a "new old" approach at our school. Students beginning in the second grade and continuing through the eighth grade read daily small sections of the Enchiridion version of Luther's Small Catechism (which costs a mere 25 cents). Students read this aloud together each morning following a leader on the school intercom. Our hope is that by the time a second grader reaches 7th or 8th grade he/she will know the six chief parts almost verbatim, and for this, we need not apologize. These are the golden truths of our faith which are founded on God's Holy Word. We are Lutheran in confession and Lutheran in instruction.

Respectively, we need to return to the orderly days of our church and school. As the television beer commercial begins: "Wouldn't it be great if..." every Lutheran Church—Missouri Synod school offered this same confessional instruction and thereby witnessed to the fact that God is a God of order, and we need not apologize for it? We do not need a new approach to teaching Religion with new

methods of instruction, or novel curriculum ideas. Every novelty in religious matters deserves suspicion.

However, our church and school is greatly influenced by our worldly and childish society. A society which wants us all to be tolerant of everybody and everything. If we stand for everything then we stand for nothing. We do not need social or political directives for living, we need spiritual directives; and the catechism offers these in an orderly fashion. William E. Thompson writes in his article "Catechesis: the Quiet Crisis," that the daily pattern of baptismal life is centered in the word of God as patterned in the catechism:

Each part of the catechism is grounded in the word of God in this living pattern. The meaning and application of these words of God are never static but apply to us differently every day. It is the shape of the baptismal life lived daily. It breathes in us with God's words of law and Gospel. Thus, our lives are grounded in the article of justification, lived through the external means mandated by Christ, and protected from every form of enthusiasm. This baptismal shape describes our Christian world-view. It gives vocational certainty... It provides the scriptural directives for living our lives as the priests of God in the place and office where God has placed us. In today's confused world—where children are parents

and parents are children, where women are men and men women, where husbands are wives and wives husbands, and where everyone is a minister and ministers are organizers, entertainers, cheerleaders, and fundraisers—this vocational grounding is sorely needed.⁽²⁾

I am saddened to think that we in the Missouri Synod have lost this rich catechetical tradition. The church and thereby the school is where God's Word is taught in its truth and purity. These truths need to be heard daily by everyone, including children who have just learned to read. What better way to learn these truths than speaking them to one another as we begin each school day. Students and faculty confessing together truth and purity, confession and absolution, law and gospel. Regarding this, Thompson writes:

The genius of Luther in writing the Catechism is the integration of the three aspects of catechesis around the hub of justification by grace through faith. This approach is seen in the overall structure as well as the structure within each part of the catechism. The six chief parts form the shape of living the baptismal life—all centered in the promises of Christ. Part one, the Ten Commandments, diagnoses the disease—our sin (law). Part two, the Creed, proclaims the cure—the work of Christ (gospel). Part Three, the Lord's Prayer, is the response of the faithful heart to this

salvation. These three parts teach the shape of the baptismal life of repentance. The final three parts, dealing with absolution and sacraments, teach how this life is created and nurtured by God... This life of the baptized is a life which is actually practiced and lived. It forms, not only our understanding of the church, but also our world-view.⁽³⁾

Maybe we in Missouri need to be reminded of our church's profession and confession in the "Rite of Holy Baptism" (*Lutheran Agenda*). Particularly when the pastor addresses the sponsors:

It is your task as sponsors to confess with the whole Church the faith in our God, Father, Son, and Holy Spirit, in whose name this child is to be baptized. After this child has been baptized you are at all times to remember him/her in your prayers, put him/her in mind of his/her Baptism, and, as much as in you lies, give your counsel and aid, especially if he/she should lose his/her parents, that he/she be brought up in the true knowledge and worship of God and be taught the Ten Commandments, the Creed, and the Lord's Prayer; and that as he/she grows in years, you place in his/her hands the Holy Scriptures, bring him/her to the services of God's house, and provide for his/her further instruction in the Christian Faith, that he/she come to the Sacrament of Christ's Body and Blood and

thus, abiding in his/her baptismal grace and in communion with the Church, he/she may grow up to lead a godly life to the praise and honor of Jesus Christ.⁽⁴⁾

We should notice how this speaks to the Unity of faith—faith which we are baptized into and the role of catechetical instruction. It is even more clearly related in the “Rite of Confirmation” (*Lutheran Agenda*) as catechumens respond to the following:

You have been baptized and you have been taught the faith according to our Lord’s bidding. The fulfillment of His bidding we now celebrate with thankful hearts, rejoicing to confess the faith into which you were baptized and which you yourselves will now confess before the Church. Jesus said: “Whoever confesses me before men, I will confess him before my Father in heaven. But he that denies me before men, I will deny him before my Father in Heaven.” Lift up your hearts therefore, to the God of all grace and joyfully give answer to what I now shall ask you... Do you intend faithfully to conform all your life to the divine Word, to be faithful in the use of God’s Word and sacraments, which are his means of grace, and in faith, word, and action to remain true to God, Father, Son, and Holy Spirit, *even to death*? Do you intend to *continue steadfast in this confession* and Church and to suffer

all, even death, rather than fall away from it? Do you hold all the prophetic and apostolic Scriptures to be the inspired Word of God and confess the doctrine of the Evangelical Lutheran Church, drawn from them as you learned to know it from the Small Catechism, to be faithful and true?⁽⁵⁾

These are very strong words we all professed once. The seriousness of these statements continue to reverberate... even unto death. I am certain we all agree that teaching must be filtered with proper law and Gospel instruction, especially Religion class instruction. Our Divine Service itself is a good example of proper Religion instruction. God speaks first and we respond to His grace and mercy. The catechism uses this same technique. It truly is an ideal devotional book. It seems to be the perfect response to our present cry for more obedient, respectful and God-fearing students. Martin Luther was not only describing his age when he wrote:

Here again we are plagued by the miserable fact that no one perceives or heeds this truth (that religious training of children is a sacred duty). All live on as though God gave us children for our pleasure or amusement. No one wants to see that educating or training is the command of the Supreme Majesty, Who will strictly call us to account and punish us for its neglect, or that the need to be seriously concerned about young people

is so great. For if we want to have good and capable persons for both temporal and spiritual leadership, we must certainly spare no diligence, effort, or cost in teaching and educating our children that they may be able to serve God and the world. We must think not only how we may amass money and possessions for them; for God can surely support them... But He has given and entrusted children to us that we should train and govern them according to His will; otherwise He would have no need of father and mother. Let everyone know, therefore, that it is his duty, on peril of losing the divine favor, to bring up his children above all things in the fear and knowledge of God. If this advice were put into practice, God would also richly bless us and give us grace to bring up the sort of people who might benefit the country and its inhabitants... and because this commandment is being disregarded, God is punishing the world so terribly that there is no discipline, order or peace. We all complain of this state of affairs but fail to see that it is our fault. However, if we have children who are spoiled and disobedient, they are the products of our training.⁽⁶⁾

We need the catechism more today than ever for this book is more than just an instructional book. It is a prayer book, a devotional book, a book of scripture passages, and a confessional book of faith.

This small book has been labeled “the Bible of the layman.” In its pages you will find the body of Christian doctrine which every Christian must know to be saved. This is a book we should love for its pure truths and share with our students. It will help guard against false doctrine as it encourages the baptismal life. Luther spoke of those who teach the catechism:

Those should be regarded as the pick and as the best and most useful teachers who are able to drill the catechism well, that is, to teach aright the Lord’s Prayer, the Ten Commandments, and the Creed. They are rare birds, for no greater glory or splendor is achieved by doing so, but still a great benefit; for this is the most necessary instruction, because it comprised in brief form, the entire Scripture... One must necessarily forever hammer home these brief lessons to the common people... Unfortunately, even then they learn little enough of them.⁽⁷⁾

The catechism is doctrine at its best. Therefore, it should be used often: for instruction, for devotion, for confession, for preaching and for praying. One of my favorite articles in *Luther works* is “A Simple Way to Pray” (Devotional Writings II, Vol. 43) in which he writes to his friend and barber, Peter, concerning how to pray. He tells Peter that a Christian must keep his mind on his prayer as a barber must watch his razor. Luther emphasizes the seriousness of prayer and the importance of regular daily times set aside

for this purpose.

"A Simple Way to Pray" reveals a lifelong use of the catechism, not as a textbook, but as a daily resource for prayer. Luther's prayer life helped him formulate the catechism. He used what he called "the four-fold garland" technique. This may be a lesson we as educators should learn to use. He took each commandment and divided it into four parts. He thought of each commandment as first, instruction, considering what God demands of us. Secondly, he turned it into thanksgiving. Third, a confession and fourth, a prayer.

Today, I find our nation is bereft of conscience. A recent *Time* magazine lead article was entitled "The Death of Ethics." People are more concerned with environmental issues than moral issues. They do not realize that there is a hole in the moral ozone. Young people seem to be committed to a moral relativism where there is no right and wrong. They have been taught the "Values Clarification" method of moral education "which maintains the principle that the teacher should never directly tell students about right and wrong; instead the students must be left to discover 'values' of their own."⁸ This is what we are Christian educators are up against. This is why we need to teach the moral truths of Scripture and they are organized and presented in the best and most concise way in Luther's Small Catechism.

This book, this great man's instructional technique, his wisdom, his insight and his knowledge are far too precious for

us to discard on our book shelves. It is time to "get-back-to-the-basics" in religion instruction and not apologize to anyone for it. Deuteronomy 6:5-7 is still good advice for Christians: "Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up."

We are Christian, we are Lutheran, one and the same. Let us teach Lutheran truths to all, and the best way to do this is with Luther's Small Catechism. Not only to eighth grade students, but to all reading students. Read aloud, together, every morning, these great truths and in so doing, you and your students use this great book as a devotional book. Then we will be "regarded as the best and most useful teachers."+

ENDNOTES

1. *The Book of Concord*, trans. Theodore Tappert (Philadelphia: Fortress Press, 1959), pp. 358-361.
2. William E. Thompson, "Catechesis: The Quiet Crisis," *Concordia Theological Quarterly*, Volume 56: Numbers 2-3.
3. Thompson, p. 103.
4. Rite of Holy Baptism, Lutheran Agenda, CPH.
5. Rite of Confirmation, Lutheran Agenda, CPH.
6. *What Luther Says*, Ewald, M., Plass, CPH, 1959. 413 "Religious Training of Children a Sacred Duty," pp. 140-141.
7. *What Luther Says*, 360 "Teaching of Catechism Is Glorious Work," p. 124.
8. Christian H. Sommers, "Teaching the Virtues," *Imprints*, Vol. 20, Number 11, Hinsdale College.

Judith Von Lehe

An Unexpected Answer



Ronald Harman accepted one of the LEA's Christus Magister awards at the Milwaukee convocation and shared this story with the audience.

I do not remember the time of year or even the day, but I remember the prayer specifically. I stood looking in the mirror one morning praying with great boldness, as though I understood what I was asking, "Lord, do not use me in just small ways. Take my life and use me in some big way. Help me feel I have really made a difference."

Time passed, I forgot that prayer, but obviously the Lord did not. A few months later I was standing in Room 13 when the school principal walked through the door with an unkempt child and her gorgeous blond mother. The introduction was the usual, "Mrs. von Lehe, this is Miss Hanes and her daughter Olivia who will be joining your class tomorrow." I smiled the usual complimentary smile and spoke the usual teacher platitudes, "Well, Olivia, the class and I will be looking forward to having you in kindergarten with us." Olivia, already busy pulling books off shelves and tossing playdough into the hamster cage, seemed oblivious to my comments. I repeated my welcome and watched her mother drag her stomping away, not realizing then how one small child would truly touch my life that year.

The writer, Judith von Lehe (nee Henry) is a 1967 graduate of St. John's College, Winfield, KS and in 1971 from Kansas State University. She has served as a parish worker, as a teacher for American students in Libya, and in the public schools of Scottsdale, Arizona. She now serves as a kindergarten teacher at Christ Lutheran School, Phoenix.

My year with Olivia was tiring, challenging, and never dull. There were the temper tantrums when she did not get her way, her hand-on-the-hip routine when I would tell the Bible stories and her gruff voice saying, "Teacher, I don't buy into this Jesus stuff." There was the day she painted the lunch area with chocolate pudding, the morning she and her buddies poured red paint into the air conditioning unit, and her uncanny ability to never sit DOWN in her seat. Olivia frequently did not arrive in class until the day was half over, and when she did arrive on time she brought with her dozens of doughnuts to use as bribes to gain friends. I remember the morning Olivia's news for the class chart was a detailed description of french kissing, and the sad day she told me she hoped her mommy and daddy never married because they fight.

And then suddenly, almost magically, except we know there is no such thing as magic, there came the gradual transition. Olivia clutched the baby Jesus tightly as she became Mary in our class Christmas pageant. She sat in her raggedy costume uttering threats to anyone who came near her Jesus. And there was the day in January, when the hoopla of Christmas had ended, Olivia looked at me with her chocolate-stained face and said with her usual amount of fortitude, "Teacher, guess what?

I believe in Jesus now."

In the grand scheme of life, it may not seem like much, but I as a teacher had the humbling experience of being there when faith came alive in a little child. I heard time bridged for all eternity when she spoke those words, "Teacher, guess what? I believe in Jesus now." In that instant I knew only a great and wondrous God could bring together a teacher who had been deserted by her father with a child emotionally deserted by her father and yet work faith in both their lives.

Olivia's full story has not unfolded. There was her baptism and the infamous wink from the baptismal font as she determinedly spoke her vows. There were weeks after when she stood at the school drinking fountains offering baptism to the various passers by. Olivia has a long road ahead and I suspect her life will not be an easy one. Nevertheless, in the brief nine months I spent with her, Olivia showed me what God can really do. He can take us in spite of any circumstances and work miracles in our shabby, cluttered, inept lives. He can rescue any one of us as He has rescued Olivia, and continue to hold on to us even when we let go of Him. We can trust His promises for our own lives and for Olivia's, too, because He really is our gracious and loving, and forgiving Father.✝



Audrey Beversdorf James

Don't Send That Child Away!

"I am not prepared to deal with this student!"

"How will I handle such impossible behavior?"

"I've never had a child with these problems in my room before."

"I was not trained to cope with a learning difficulty of this magnitude."

"What shall I do?"

Comments such as these have found their way into faculty meetings, teachers' lounges, and after school chats between colleagues. Feelings of frustration and uncertainty can easily occur when a regular classroom teacher is suddenly confronted with the unexpected task of teaching a "special needs" student. How does one help this exceptional child?

Teachers in both Lutheran and public education have expressed doubt and concern regarding a possibly overly-enthusiastic trend toward normalization of the special education student. Terms such as "Regular Education Initiative" or "mainstreaming" or "inclusion" may communicate an idealistic elegance when they are described in textbooks or in journals of special education. In practice, the challenge of meeting the needs of the exceptional child who has been placed in a regular classroom setting does not happen so easily. Establishing an effective learning environment will most certainly involve some adjustments in teacher awareness and preparation.

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Why such emphasis on awareness and preparation? For the same reason that attention is given to readiness concerns and programs for students. Becoming ready for a new experience is a vital phase of growth. When regular classroom teachers are asked to develop another facet of their potential as educators, it is necessary to equip them with a readiness plan. They need time to think, to anticipate, to organize, to prepare. It is to these teacher needs that this article is directed. With some help and encouragement, the regular classroom teacher can look forward to a "special needs" student encounter that will prove to be an educationally productive and emotionally satisfying experience. It is with this goal in mind that the following suggestions are offered.

SUGGESTION #1—DON'T PANIC. MAINTAIN A POSITIVE ATTITUDE.

It is important to accept whatever feelings of apprehension or anxiety may be present, but such emotions should not be allowed to turn an attitude from positive to negative. If one's emotional response to a "surprise" exceptional student in one's room is quite strong, there are techniques that can be used to enable one to handle the intense feelings.

One such helpful activity is that of writing down the emotion, followed by the reason that one has this feeling. For example, "I am afraid that maintaining discipline in my room may be a problem, since I am not accustomed to dealing with a behavior disordered child." Or, "I am fearful of appearing incompetent if I am

unable to meet the academic needs of a youngster with a learning disability." Or, "I feel some resentment because I had not planned to be teaching a mentally handicapped student."

Often one finds that the process of identifying exact feelings and specific causes provides one with a better perspective of the situation. One can then focus on particular problems and begin to target specific solution possibilities. One is no longer perpetuating a continuous treadmill of unidentified anxiety.

Another possibility is that of discussing the situation with a trustworthy friend, preferably someone who is empathetic and knowledgeable, but who is uninvolved in the immediate situation. This will enable the friend to provide some objective listening.

SUGGESTION #2—DON'T BE INTIMIDATED BY "SPECIAL EDUCATION" JARGON. DO LEARN ENOUGH TO FEEL CONFIDENT AND PREPARED.

It has been said that the United States is a culture of initials and abbreviations. The language of special education is no exception. The Regular Education Initiative becomes the REI. The Least Restrictive Environment is termed the LRE. A student's Individualized Education Plan is an IEP.

There is another set of initials designating specific exceptionalities. Learning Disabled will appear as LD. A mentally handicapped condition may be classified as profound, trainable, or educable, and the corresponding initials are PMH, TMH,

and EMH. If the word "retarded" is substituted for "handicapped" the initials become PMR, TMR, and EMR.

Perhaps the most confusing set of initials are those that refer to the child with a social, emotional, or behavioral difficulty. One will find numerous terms and letters used interchangeably. For example, the same child may be classified in one place as S/ED (Socially and Emotionally Disturbed) and in another as BD (Behaviorally Disordered).

What is a teacher to do? Probably one of the best plans is to purchase a good special education reference book. One such source is an excellent text written by Daniel P. Hallahan and James M. Kauffman entitled *Exceptional Children* and published by Allyn and Bacon. The book has been widely used; the current copy on the market is in the fifth edition. It provides an overview of the respective "exceptionalities" that a teacher may encounter in the classroom.

Each chapter that discusses a particular special need includes a closing portion that is designed especially to help teachers. This section includes a description of symptoms, directions for gathering information, teaching techniques suggestions, and a list of helpful resources.

The final chapter of the book is entitled "Parents and Families" and provides background information that would most certainly be helpful to a teacher who needs to communicate regularly with the parents of an exceptional child. Commonly-used special education terms are defined in a

glossary at the back of the book. It is an investment that is well worth making.

SUGGESTION #3—GATHER SPECIFIC, EXACT, AND OBJECTIVE DATA.

If one rereads the introductory comments at the beginning of this article, one will find no specific information regarding academic problems, physical handicaps, behavior disorders, or learning disabilities. The expressions are largely frustration-inspired remarks of an emotional nature. While the teacher certainly is a human being who is entitled to possess affective tendencies and express personal feelings, it is most unwise—and distinctly unprofessional—for a teacher to allow his/her own emotional needs as a person to dictate how a difficult classroom situation will be handled.

The problem needs to be placed in an objective context and described in terms that are unbiased, unemotional, specific, and exact. The most immediate tools that will assist the classroom teacher to work toward this goal is the process of observation. Many teachers have already become skilled in mental "note-taking" techniques that help determine specific academic difficulties and behavioral patterns. The process of observing an exceptional child is an extension of this previously-developed skill and can be used easily by the teacher.

An especially useful method of collecting pertinent information is to jot down significant observations as they occur throughout the day. One teacher makes extensive use of the little "post-it" notepads that are available in school or office sup-

ply sections of retail stores. This enables her to attach the reminder (usually a word or brief phrase) to a convenient location with a minimum of effort. At the end of the day, the comments are expanded in a logbook or anecdotal record.

Such "on the spot" tabulation can be helpful in several ways. First, it provides a quantitative record that is more accurate than relying on one's memory. Did Johnny really fall out of his desk "all day long" (as it may seem, if one was attempting to teach a lesson) or did it actually occur only once in the morning and once in the afternoon?

Recording precise data also gives an accurate qualitative picture of what, exactly, takes place. To say that Susan "bothers people" is vague and unspecific. Does she bump into the desks of other students? Does she talk incessantly? Does she interrupt classmates who are trying to do their work? Does she "barge into" the conversations of others? Pinpointing Susan's exact behavior will provide information regarding what is troubling Susan. The nature of her "aching need" may be academic uncertainty (if she constantly asks others for help) or a desire for friends (if she breaks into conversations) or poor self-esteem (if she bumps into desks and/or talks incessantly). None of these needs will be filled by telling Susan to stop bothering people. Susan needs to be helped.

Again, noting and recording precise data will help in a third way. Long-term observing will provide a pattern that can be very helpful to the teacher. Does Johnny

not only fall out of his chair, but also have trouble throwing the ball at recess and produces handwriting that borders on the illegible? Johnny may have a motor or coordination problem.

Do Susan's interruptions of others who are already working almost always occur right after an assignment has been given that has included only oral directions? Does Susan also ask the teacher to repeat instructions numerous times? Does Susan not only "barge into" conversations, but also make "off the wall" comments that are completely out of context and that alienate her from her classmates? Susan may have an auditory learning disorder, possibly coupled with a social perception problem.

A careful and exact observation and recording of data will be of invaluable help to the teacher who is attempting to determine the specific needs of an exceptional child. And this need-identification leads to the next step.

SUGGESTION #4—DO SEEK INFORMATION FROM VARIOUS SOURCES

Two kinds of assistance can be gained from checking other sources. First, the teacher's own perceptions can be reinforced and expanded as additional information is learned about the child. An interview with Johnny's parents may reveal that Johnny also exhibits some "clumsy" behavior at home. Does he sometimes spill his milk at the dinner table? Has he been known to trip over furniture? Does Susan have trouble mak-

ing friends in the neighborhood? Does she sometimes "forget" part of a list of instructions that were given to her orally? Susan's parents may be able to share recollections and insights that would be helpful.

School cumulative records are another potential source of input that is valuable. Johnny's current teacher may discover comments from a previous teacher about Johnny's lack of participation in gym class. Susan's file may reveal statements about her inability to follow directions during her early school years. Test scores may take on new meaning, as additional information is collected.

Another reason to seek information from other sources is to acquire help in formulating a teaching plan to follow for the student with special needs. This is the time to read carefully the appropriate section of Hallahan and Kaufman's volume. A conversation with a knowledgeable professional may be of some help. Perhaps there is a particularly competent physical education teacher in the area who can suggest a program of exercises and games that would assist Johnny. Do any of the school districts in the area have a learning disabilities specialist? Possibly that person could provide some ideas that would be effective teaching approaches for Susan.

Libraries are wonderful sources of information. Public libraries. College libraries. There are numerous books about special needs, some with an "educator" audience in mind, and some addressed to

parents. Children's librarians are often able to assist an exceptional child to locate a book that addresses her/his particular need.

Ordering materials is another option. Publishing companies and supply houses have extensive lists and catalogs.

If the problem of an exceptional child is relatively severe, the school may wish to contact a specialist who can provide necessary expertise on a consultation basis. In some parts of the country, the services of the Lutheran Special Education Ministries may be available. Another possibility is a faculty in-service training program. The Parent-Teacher League may consider inviting a speaker to address the topic of special education. Or, funding could be provided for a teacher to attend a workshop on the exceptional child.

Not to be forgotten are all the local resources that the community may have to offer. Some hospitals now provide a long list of classes, training programs, encounter groups, or special events that attempt to speak to the needs of individuals and families in the area. Other agencies that may prove helpful are park district programs, the local YMCA or YWCA, scout groups, and parent organizations. Although the classroom teacher may not be directly involved with most of these groups, it is an excellent idea to become familiar with them so that they can be realistically offered as an additional help to families of a special needs child.

SUGGESTION #5—DO DEVELOP APPROPRIATE TEACHING STRATEGIES

This is undoubtedly the best part of all. The joy of watching a hurting or frustrated child begin to grow and "blossom" is indeed a gratifying and fulfilling experience. Now Johnny can work toward overcoming his motor or coordination problems by following his exercise program. Perhaps a peer "coach" can help him with his exercises or play some of the suggested games with him.

Susan will be getting some extra help with developing listening skills, and will not be expected to begin working on her assignments until she understands all directions completely. Susan and her classmates will be doing some role-playing that will assist her to handle social situations. She will also be involved in some cooperative learning projects that will help her to interact more appropriately with her peers.

With understanding and encouragement, a positive and supportive teacher, and strategies that are appropriate and helpful, the "Johnny's" and the "Susan's"—along with other children who have special needs—can feel comfortable and confident in the classroom. There is no reason for an exceptional child to feel embarrassed, ill at ease, or ostracized. Whatever the need, a program can be designed to help.

SUGGESTION #6—DO REMAIN OPEN TO CHANGE

But what if the plan doesn't work? Then the plan is changed! There is no "perfect" or foolproof teaching strategy that is guaranteed to work successfully one hundred percent of the time. When Susan attempts her first role-playing situation, she may develop a paralyzing case of stage fright and be unable to utter a word! Johnny may have a violent argument with his exercise "coach" and absolutely refuse to continue with the program.

What happens next? New strategies are developed to meet the new needs. Perhaps Susan will need to go through a series of "readiness" activities before she is able to participate in a role-play skit in front of the class. She may need to be in charge of erasing the chalkboard for a week, or spend some time being the person who passes out papers and/or supplies to her classmates. Johnny may need a new coach—or he may be placed on a "self-monitoring" program that includes periodic observations by a parent or teacher. There are various possible alternatives.

Teaching strategies dare not be rigid or inflexible. Children grow and mature. The journey from childhood to adulthood is one of many transitions, and the strategies that are employed must be designed to meet these changing needs.

SUGGESTION #7—DO FORMULATE AND CULTIVATE A PERSONAL CHRISTIAN PHILOSOPHY OF SPECIAL EDUCATION.

This suggestion is to be understood in the context of the article as a whole, namely,

one that is addressed to individual educators who are regular classroom teachers now confronted with the need to enter the realm of special education. It is not the intent of this suggestion to discuss or debate the larger question of whether or not Lutheran schools as a group need to work toward adopting a synodwide resolution, position, or policy regarding the need for exceptional children to receive the Gospel in a parochial setting. This is not to say the question is invalid. Perhaps an ecclesiastical version of Public Law 94-142 is needed. Such a proposal would need to be addressed in a separate document.

Suggestion #7, in its present context, refers to a personal philosophy of a meditative nature. The formation and nurturing of an inner spiritual reservoir of peace, perseverance, and serenity.

Is this necessary? Most emphatically, yes! The "burnout" rate among special education teachers has been high. While some of the reasons pertain to restrictive school district policies or problems with co-workers, other factors are directly related to the teaching process itself. Not all encounters with a "special needs" child will be joyous, exciting, and uplifting. There will most certainly be instances when a child's negative attitudes or inappropriate and possibly destructive behavior patterns leave even the most energetic and enthusiastic teacher feeling depressed, discouraged, and drained.

Such a "wall" of resistance to positive and productive learning is especially likely to occur when a pupil enters the classroom

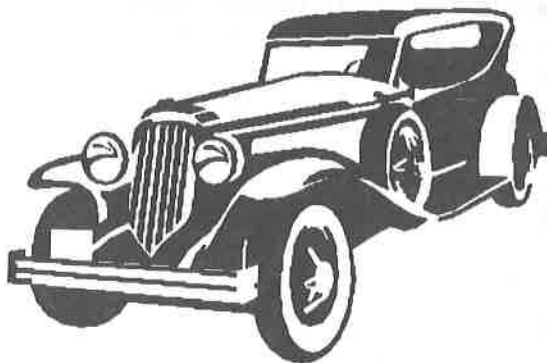
with a long-standing history of unaddressed and/or uncorrected difficulties. Over the months and years of frustration and unmet needs, counterproductive compensatory attitudes and reactions have made deep inroads into the child's responses, and "readiness for learning" may be an extremely difficult goal to achieve.

A physically handicapped child has learned to be manipulative because a family with well-meaning but misguided intentions has done too much pampering and has hindered growth toward independent functioning. A boy with a learning disability is convinced that he is "stupid" and cannot learn and so refuses to try activities that are well within his capabilities. A girl whose parents have been cold and neglectful toward her is filled with anger and rage and has declared that school is "boring" and meaningless in her life.

Helping children who have problems of this magnitude is no simple task. And yet, if ever there were children who needed help in a Gospel-living context, it is youngsters such as these. A skilled Christian teacher who would aspire to "reach" children with severe problems needs to have a strong internal spiritual support system that is regularly nourished and renewed. Then, with the help of the Holy Spirit, it is possible to "see beyond" the manipulation, the fear, the anger, the various barriers. One sees the hurting child within—the child whom God created, the child who needs and wants love, the child whom God wants and loves. And, with God's help, one can reach out to help that child. Don't send that child away.†

Rod Rogers

Of Likes, Dislikes, and Liturgies



Most of us remember our first car. Mine was a 1959 Ford 4-door sedan. It was big, carried a lot of friends around, and served me well for several years. But there came a time when the faithful old 6-cylinder grew worn, mileage and power suffered, and it was replaced. The car is long gone, but the memories remain.

For one of my acquaintances, memories are powerful. He repurchased his first car, and has collected 14 others just like it. For him and many others, "They just don't make them like they used to!" However, neither of us would trade our fully loaded, economical, air-conditioned, AM-FM stereo or CD-player equipped, new cars for the gas-guzzling, AM-only, non-power steering, behemoths of our past.

The current, often hostile, debate over use (or non-use) of the liturgy, reminds me of the feelings generated by our old cars: is it the liturgy that is the issue, or rather, is it our emotional attachment to it? There are those who claim that one cannot be Lutheran without the traditional liturgy. Some years ago I attended a workshop in which the speaker, a Ft. Wayne professor, maintained that a Lutheran Hymnal (c.1941, of course!) should be next to the Bible in every Lutheran home. Others claim that without change, there will be no Lutheran church in the future.

I suggest that to put this discussion into perspective, we need to look at some of the historical background of the LCMS, as well as our present position as a church body.

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Beginning in 1847 with 4000 members, the rapid growth of our church was primarily due to immigration from Germany. Membership increases of 90% were recorded during the 1870's, and of 332% in the 1880's as European immigrants flooded our shores. During the 1890's, growth slowed to 39%. At the end of its first 50 years, the Missouri Synod had 687,334 baptized members in 1,986 congregations. The point of all these numbers is to show that our rapid expansion as a church body was due to an influx of German immigrants, all familiar with, and ready to accept a liturgical worship setting.

In this century growth slowed to 15% in the 20's, 24% in the 30's, and 29% in the 1940's. The Synod shared in the church-going "boom" of the 1950's with a 65% increase, but slowed to 24% in the 1960's. By 1970, our growth, like that of many mainline Protestant church bodies, had ceased. We never could break the 3 million member mark, and our baptized membership has actually dropped from 2,886,201 in 1971 to 2,615,567 in 1991. All of this in a period of time (1960-1990) in which the U.S. population has increased by some 41%.

The future does not look much brighter: over 50% of our membership is above 55 years of age, and only about 55% of those baptized 12 years prior are attending confirmation each year. Our church attendance is averaging 38% throughout the Synod. In addition, the birth rate for white Protestant Americans is near zero.

We are not even replacing ourselves! Finally, of the 2 1/2 million aliens entering the U.S. each year, only a small percentage are Europeans. Clearly, a challenge is before the Missouri Synod if it is to thrive, or perhaps even survive.

Let's return to my automobile analogy. While my collector friends enjoy their old cars, they have accepted the fact that the automobile has changed. The American automobile industry nearly collapsed by not recognizing the changing needs of the U.S. consumer. They assumed that customer loyalty would always be there, and as a result lost nearly one half of the market to foreign competitors.

Is it possible that we err in our belief that what we like in terms of liturgy and hymnody is also right for everyone else? Could it be that much of the growth in the modern evangelical and charismatic movement is due to the ability to "market" a belief system in a way that reaches 20th century Americans?

For example prior to the beginning of the 20th Century, there were few recognized groups of Pentecostal-charismatic Christians. Yet today, denominations such as the Assemblies of God are growing, and every community has one or more "Full Gospel" churches. One may not agree with their theology, but a visit to their churches will often reveal enthusiastic, committed followers of Jesus Christ. They are convinced that He is active in their lives today and are eager to share their

faith. Worldwide, 20% of Christians are Pentecostal-charismatics. Over one half of the world's Christian missionaries are drawn from this group.

In a more traditional vein, the Baptists, largely nonexistent two centuries ago, are among the largest of Protestant bodies. They claim more members worldwide than we Lutherans, despite our 250 year "head start" and the existence of several Lutheran national churches, (i.e. Norway, Sweden, etc.).

Lutherans realize that faith comes through the working of the Holy Spirit. Is it possible that He has given us the resources we need to reach the world (resources readily accepted by other denominations) and that we have refused to use them?

Historically, worship and mission are interrelated, but the relationship between them is often misunderstood. In this brief space, I will attempt to clarify the relationship between the two, show how an understanding of this relationship should affect our liturgical practices, and describe the benefits which occur when the proper relationship is maintained.

We must remember that it is in worship that Christians are often most visible to the world around them. Guests or casual visitors to the church, attendees at weddings, baptisms, confirmations—all are potentially affected by the words said, the music played, and the hymns sung. This relationship was attested to by St. Paul when he advised the Corinthians of

the problems caused when some Christians spoke in tongues during the public worship service. St. Paul wrote that speaking in tongues was best done in private worship because there was the possibility that a nonbeliever might enter the service. Potential confusion was to be avoided so that a witness to the Gospel might be clear.

In considering the challenge of reaching late-20th Century Americans with the Gospel message, should we not be as sensitive to their culture as is the missionary to the culture of his/her intended mission field? Does this mean that we adopt whatever current slang or music style is in vogue? Of course not. But even the Lutheran Confessions are careful not to proscribe any requirements for worship beyond Word and Sacrament. They go no further because the Bible requires no more. Worship forms are the realm of the local congregation, "And that the congregation of God in every place and at any time at their convenience have authority to change such ceremonies as it may be most useful and edifying."(1)

Yet our human nature and desire for the familiar intrude again and again. One must remember that even the use of English for study and worship in the LCMS was strongly opposed by founding-fathers such as C.F.W. Walther. He urged his congregation in St. Louis to include a paragraph in their constitution that the sole use of German in the services be made unalterable and irrevocable.(2) Wilhelm Loeh, who was instrumental in encour-

aging thousands of German Lutherans to emigrate to America, exhorted them as follows, "Keep what you have! Preserve it for your children! Give neither yourselves nor your children to strange nations. In your homes, in your villages, in your cities, in your churches, in your synods, may the German language of your German church live and rule, the best language for the highest feelings, the loveliest sounds for the noblest thoughts. However, far be from you the judgment which follows the despising of your mother tongue. For truly a German who is not a German is a punished man on earth."(3) Would there have been any growth in the LCMS in the 20th Century if his words had been heeded?

Since it is clear that our worship has an impact upon the surrounding community, how then shall we worship? Perhaps we can look at the words of Luther for assistance. In describing the three kinds of divine service or mass, he first describes the Latin Mass as one which "we will use when or where we are pleased or prompted to do so."(4) He goes on to say, "The second is the 'German Mass and Order of Service', which should be arranged for the sake of the unlearned lay folk and with which we are now concerned. These two orders of service must be used publicly, in the churches, for all the people, among whom are many who do not believe and are not yet Christians...the gospel must be publicly preached (to such people) to move them to believe and become Christians".(5)

Two points stand out: 1) the recognition that nonbelievers are a 'target' of the public presentation of the gospel, 2) that change is acceptable if needed.

Luther goes on to describe a third service as "...as a truly evangelical order and should not be held in a public place for all sorts of people. But those who want to be Christians in earnest and who profess the gospel with hand and mouth should sign their names and meet alone in a house somewhere to pray, to read, to baptize, to receive the sacrament...Here one could set up a brief and neat order for baptism and the sacrament and center everything on the Word, prayer and love."(6) Although never accepted as a form of public worship in Luther's Germany, this simple service could describe the worship practices of millions of believers throughout the world today.

Recently, LCMS Pastor David Luecke addressed the issue of worship and mission, "For some Lutherans there may be a question whether liturgical worship belongs to their substance. They would resist treating it as style...But in fact Lutheran worship practice has considerable variance and has had that over the centuries. The Confessions recognize considerable latitude in matters of practice and thereby in style. The conceptual term for what is at issue here is "adiaphora"—things which God neither commands or forbids and which are subject to human judgment. Planning is a process of applying such judgment to adiaphora. It can and

should (emphasis mine) facilitate changes in style."⁽⁷⁾

How then shall we worship? In the way that is most appropriate for us! "Us" being the millions of believers who profess Jesus Christ as Savior and Lord, and who may or may not love centuries-old hymns, enjoy a traditional liturgical service, prefer guitar and drums to organ accompaniment, etc.

What will a recognition of the role of worship in mission, and an understanding of the need to allow for freedom in worship accomplish? While the term "church growth" has become offensive to some, I would hope that the growth of Christ's church is our desire as His followers. Let us then look at the ways in which growth has occurred when people and LCMS congregations move beyond the familiar traditional liturgy.

The April 1991 *Lutheran Witness* featured an article about New Life Lutheran Mission in Fort Wayne, Indiana. For starters, the two men most involved in starting this mission were not pastors but students, seminarians at Concordia Theological Seminary in Fort Wayne. The mission was not housed in a "church" building, but in a YMCA. This was located in a neighborhood peopled with unchurched individuals, people who, according to Indiana District mission executive Rev. David V. Dubbelde, were turned off by prior attempts of traditional outreach. The following quote is illustrative of the willingness of the mission developers to

be culturally sensitive, "Merino and Duncan (the seminarians), finding their sermons continually interrupted by questions, began preaching in dialogue style...they adopted an informal style of worship (basically non-liturgical, but containing most aspects of the traditional Lutheran service) centered on Bible readings, prayers, fellowship, sermon, and singing."⁽⁸⁾ Who would argue that the inclusion of the members of this mission into the Kingdom of God was not worth the change in liturgical style?

Larger established churches also benefit from a willingness to change. In Omaha, Nebraska, King of Kings Lutheran Church had reached a plateau of about 500 members. The pastoral staff began to look at ways in which they might be faithful in fulfilling Jesus' command to go into the world, realizing that they needed to examine the world right outside of their doors.

The question was simple: What must we do to reach those around us with the Gospel? Two areas were looked at: Music and Preaching. It took little effort to realize that most people listen to music accompanied by guitars, drums, etc. It was also determined that people want a sermon message that assists them in applying Biblical principles to daily life.

Beginning in 1988, a new contemporary service was offered in addition to the two traditional services. It featured a simplified liturgy and contemporary hymns using guitars and drums. Atten-

dance at this service was about 100 people with 500 attending the two traditional services. In 1990 the church drastically changed the contemporary service. The components change weekly, depending upon whether there is a baptism, communion, etc. Additional instruments have also been added.

Approximately 1400-1500 people now attend three contemporary services each week while only 150 attend "blended" services which feature elements of the traditional liturgy. In contrast to churches which struggle to establish an evangelism program, the staff at King of Kings encouraged their members to do the following, "Share what we have to offer here with your unchurched friends. Invite them to come to church with you. We promise that they will not be disappointed." The church averages some 200 visitors weekly, and every visitor is contacted. In 1992, church attendance grew by 16 percent, and so far, the 1993 growth rate is 21 percent.

While there are those who will always criticize churches who grow as playing a 'numbers' game, our Lord was not content to stop with the twelve, or even with 70. Should we ever be content with where we are as a local congregation or as a Synod? As illustrated by the two examples above, Lutheran teachings can be presented to and accepted by individuals

not previously reached through traditional liturgical worship.

A final note on cars. **You** can drive whatever **you** want. But if you would like to sell cars, you will need to determine what people want. (Anyone interested in a good deal on a Desoto dealership?)

A final note on worship and liturgy. You can worship in any way you choose. I reserve the right to do the same. Our tastes may differ as to the need for choirs, organs or pianos, paraments, or to the type of preaching, hymns, hymnal or worship folder, etc. However, when it comes to the Great Commission, if either you or I attempt to "lock-in" as "correct" our own preferred style of worship, and if that hinders the sharing of the Gospel, then we may be guilty of making our liturgical styles more important than the message we seek to proclaim.†

ENDNOTES

1. Formula of Concord, Epitome X, 1-3.
2. Erich H. Heintzen, *Love Leaves Home—Wilhelm Loehe and the Missouri Synod*, (St. Louis: Concordia Publishing House, 1973) 39.
3. Heintzen 39-40
4. Helmut T. Lehman, Gen. Ed. *Luther's Works* (Philadelphia: Fortress Press, 1965) 62-63
5. Lehman 63
6. Lehman 63-64
7. David S. Luecke, *Evangelical Style And Lutheran Substance* (St. Louis: Concordia Publishing House, 1988) 22
8. Harold H. Zietlow. "New Life." *Lutheran Witness*, 110 Vol. 4 (1991): 8-9

Wesley W. Isenberg

"As Literal As Possible, As Free As Necessary"

The New Revised Standard Version: New Testament

To translate any piece of writing from one language to another, and to do it with accuracy of meaning and appropriateness of style, is to accomplish a delicate and difficult task, as anyone who has tried to do it knows. Now try to translate a two-thousand-year-old document, try to give the equivalent effect of an ancient expression in modern terms and you will see that the difficulties increase. Were you now to translate the texts of the Bible, so precious to millions for a host of reasons, you would find that the difficulties escalate beyond expectations. So many different factors enter the arena: textual matters, syntax, cultural differences, tradition, theology, piety, consistency.

Faithful readers of the Scriptures approach the sacred texts for a variety of reasons, from the personal devotional to the purely academic. Most Christians, however, read their Bibles with absolutely no knowledge of the ancient languages in which they were written nor of the many textual variants in the manuscript transmission tradition. The church has failed to educate its members regarding the condition of the texts, or even about the very fact that we possess today *none* of the original manuscripts once in the hands of the authors of the Biblical books. What we possess are copies of copies of copies, the earliest of which are many years away from the writing of the original.

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In the case of the New Testament (NT) we have over 5,000 manuscripts, some merely fragments, others complete texts of many of the writings which now make up the NT canon. This abundance of manuscripts does in fact make the NT the best preserved of ancient books, but the multiplicity of variant readings complicates the effort to establish the oldest, most reliable text. What the text experts seek is the *best* text of all the possibilities. This best text is not only projected as identical to the exact autograph text of the actual authors, but it is accepted as a reliable reconstruction of that text because of the weight of textual evidence. This edited text serves as the basis of all our modern translations.

In this century many English translations of the NT have been published, including E.J. Goodspeed's "American Translation" (1923), *The New English Bible* (1961), *Good News for Modern Man* (1966), *The Jerusalem Bible* (1966), *The New American Bible* (1970), and *The New International Version* (1973). The most widely accepted by the English-speaking world for use in public worship, personal study, and academic courses has been *The Revised Standard Version* (RSV; NT, 1946; OT, 1952; Second Edition, 1971). The RSV was itself a revision of *The American Standard Version* (1901), which in turn was a revision of the famous *King James Version* of 1611. In 1974 work began on a complete revision of the RSV to take into account *inter alia* increased knowledge of the ancient languages and

the subtle but significant changes occurring in the English language. The eagerly awaited product of this work is *The New Revised Standard Version* (NRSV), copyrighted in 1989 and published in September, 1990. Unlike the RSV the NRSV was copyrighted and published from the start as a complete Bible, OT and NT, along with the OT Apocrypha.

In his preface "To the Reader," Bruce M. Metzger, on behalf of the committee of translators, explains that the NT translation is based on the Third Corrected Edition (1983) of *The Greek New Testament* published by the United Bible Societies. This text is superior to the one available to the RSV translators in the 1930's and 1940's.

In speaking of the various principles employed by the translators of the NRSV, Metzger asserts that they followed the maxim, "As literal as possible, as free as necessary," so that the NRSV "remains essentially a literal translation."

Another concern of the translators was to employ gender-inclusive language. Metzger says that they worked with the mandate that "in references to men and women, masculine-oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture."

This is an appropriate decision. The Greek word *anthropos* means "human being, person" in the singular, "people" in the plural. Nine times out of ten the RSV rendered these insensitively as "man" or

"men," even when the context did not demand it. Most of these have been changed. For example, "Woe to you, when all men speak well of you," in Luke 6:26, is now "Woe to you when all speak well of you." In Matthew 5:13, "trodden under foot by men" (RSV) is simply "trampled under foot" in the NRSV. At 1 Peter 4:6, in a passage where the contrast between the human and the divine is evident, the RSV translated, "though judged in the flesh like men (*kata anthropous*)."¹ The NRSV renders it, "though they had been judged in the flesh as everyone is judged."

In the NRSV, when both men and women are intended, the Greek word *adelphoi*, "brothers," is regularly rendered "brothers and sisters," usually with the footnote, "Gk. *brothers*" (e.g., Rom. 12:1; 15:14; 2 Cor. 12:26), sometimes "believers" (e.g., Gal. 2:4; 1 Cor. 6:9; 7:12; 8:11; see also 9:5, "a believing wife" where the Greek is "a sister as wife"), or "friends" (e.g., 1 Cor. 14:39; 2 Cor. 11:9). In 1 Cor. 15:58 the Greek "my beloved brothers" is rendered "all the members of God's family," certainly an instance of the maxim "as free as necessary."

One should also note that, in another change from the RSV tendency, the word "son" is also translated in the gender-inclusive sense of "children" or "people" in the plural, where appropriate (e.g., Matt. 27:9; Luke 1:16).

In this context one ought also mention the correction made at Romans 16:7.

The Greek text reads "Andronicus and Junia," and the NRSV so translates it, correcting the masculine "Junias," of the RSV. "Junias" as a male name is not attested in literature of the NT period. Ancient Christian commentators considered Andronicus and Junia to be husband and wife, and apparently accepted Paul's description of them as distinguished apostles. The verse attests to the wider use of "apostle" in the NT beyond reference to the Twelve (see also Acts 14:4, 14), but also to the prominence of women in the ministry of the early church.

No translation is perfect, no matter how contemporary in the use of language or how appropriately supported by the manuscripts. No translation can please everyone. As I read it, the NRSV most often improves on the RSV which it is replacing, and sometimes it does not.

A variety of translations different from the RSV are striking. In Philemon 9 *presbyteros* is now rendered "old man," instead of "ambassador." In the Eucharistic Words of 1 Cor. 11:23, Jesus "took a loaf of bread," instead of "took bread" (so also Matt. 26:26; Mark 14:22; and Luke 22:19). In 1 Peter 1:13 and 4:7 the RSV's "be sober," a rather literal rendering of the verb, is now "discipline yourselves." Here perhaps a certain image is being lost in the change, since drunkenness, like "ignorance" and "sleep," is a standard ancient religious metaphor for the untenable or threatened spiritual condition.

In Acts 12:7-8, while Peter lies chained in prison awaiting execution, an angel enters the darkened cell and says (RSV), "Get up quickly, *dress yourself* and put on your sandals." The translation implies that Peter was somehow *undressed* during these critical hours. However, the Greek word translated "dress yourself" is the verb for tying with a cord or sash. The NRSV renders it "fasten your belt," which, though more literal, sounds too much like an airline pilot's instructions to his passengers preparatory to take off. Goodspeed may have handled this best by combining the two instructions: "put on your belt and your sandals."

According to the RSV the excited Rhoda is told in Acts 12:15, when she insists that the condemned Peter has not died but is standing outside at the gate, "You are mad." Since "mad" in common usage tends now to mean "angry, resentful," the NRSV rendering of *mainomai* is preferable: "You are out of your mind," At Acts 12:18, the RSV's "no small stir" may sound like instructions from The Frugal Gourmet. The NRSV's "no small commotion" is better.

At Acts 13:3 the NRSV no doubt tries to retain the expression "laying on of hands" because of its continued ritual use in the church as a gesture of blessing, especially at times of commissioning or ordaining. However, "Don't you lay a hand on me" is in today's speech a defensive, defiant statement. Both RSV and NRSV read at 13:3, "Then after fasting

and prayer they laid their hands on them and sent them off." To the less-informed or first-time reader this may sound like "They picked them up and threw them out!" Perhaps here something less literal, like "They blessed them and sent them on their way," is needed. The ritual gesture will survive on its own.

The NRSV retains the RSV's peculiar translation at Romans 2:17, "For in it the righteousness of God is revealed *through faith for faith*." But what does it mean? It does not reflect the two prepositions used, *ek* and *eis*, which indicate action "out of" and "into." "As a matter of faith from one end to the other," or "faith from A to Z," as we might say, seems to be required here.

At the outset of Paul's so-called First Missionary Journey, John (Mark) is referred to by the noun *hyperetes*, "servant, helper, assistant" (Acts 13:5). Both RSV and NRSV turn the noun into a verbal form, "to assist them," suggesting—though not necessarily intentionally—that Mark's function on the journey was like that of a valet or porter. What may be obscured here is that the noun *heperetes* is the Greek word for the Hebrew *chazzan*, the leader of worship in the Jewish synagogue (see Luke 4:20). Since Paul's journey takes him from synagogue to synagogue, it is possible that Luke is making the point that Mark performed a distinct function for the group in the synagogue context.

A decided improvement over the RSV occurs at Luke 1:4. In his prologue to

Theophilus, Luke, according to the RSV, speaks of "the truth concerning the things of which you *have been* informed." Some exegetes have taken this rendering in support of their view that Theophilus was an imperial official investigating the legal status of Christianity. The whole of Acts is taken as a defense of the faith, an effort to show that Christians are not subversive, but rather law-abiding Roman subjects. However, the verb translated "informed" is in the Greek catecheo, "teach, instruct," and is used most often in Christian literature of the *catechetical* instruction given in the church in preparation for Baptism (Acts 18:25; Gal. 6:6; see also Rom. 2:18). The NRSV properly translates "the things about which you have been instructed." The correction identifies Theophilus as a Christian. The content of this gospel confirms the instruction he received as a catechumen.

Another improvement occurs at James 1:22. The RSV translated "be doers of the word, and not hearers only, deceiving yourselves." It is quite literal, but leaves the reader wondering if "deceiving yourselves" applies as well to "be doers of the word." The NRSV is clear: "Be doers of the word and not merely hearers who deceive themselves."

In 1946 the RSV rendered *paidagogos* at Gal. 3:24 as "custodian": "the law was our custodian until Christ came." It was a marked improvement over the King James Version's "schoolteacher," which the ancient *paidagogos* was not. He was a male

slave who protected the male heir of the family, took him to school and back, and provided some moral guidance. Unfortunately the word "custodian" in today's usage refers less to "one who has custody of" and more to "janitor," and that is hardly the meaning here. In 1990 the NRSV has translated *paidagogos* as "disciplinarian"—better than "custodian," but still not adequate to represent the real responsibilities of the *paidagogos*. Would "guardian" be better?

A little later in Galatians, at 3:28, a slight but significant correction has been made. Paul asserts that because of baptism "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for you are all one in Christ Jesus" (NRSV). This corrects the RSV's "male or female," even if it does interrupt the "no longer—or" pattern here. The Greek reads "male *and* female," and should perhaps be put in quotation marks as recording the exact wording of the Septuagint of Gen. 1:27.

It has long been felt that 1 Cor. 7:36-38 provides us with a *crux interpretatum*. The NRSV has not cleared up the situation because it essentially retains the RSV view that the subject of the passage is an engaged couple. It is more likely that Paul is addressing a case of the Jewish levirate marriage law (see. Deut. 25:5-10) which has scandalized the Gentile faction of the Corinthian church.

In the light of the many improvements of translation in the NRSV, no mat-

ter how slight they may seem, a disappointing feature of the NRSV is the decision of the translators to continue to render *basileia tou theou* as "kingdom of God," despite the collected evidence that *basileia* in the Bible and related Jewish and Christian literature means basically "kingship," "sovereignty," "reign." It primarily refers to the activity, status, or power of a king. It is only in an extended, secondary sense that it means "kingdom," or "realm," or a geographical place (see e.g., Matt. 4:8; 12:25; 24:7; Mark 6:23).

Understandably, because the term suggests it, most readers of the NT assume that "kingdom of God" is referring to a place, or to a people living in such a place, which is ruled by God. Furthermore, unaware of the fact that the expression "kingdom of Heaven" is merely the circumlocutory equivalent of "kingdom of God" and not a definition, they go on to assume that the kingdom of God *is* heaven, that is to say, the place to which one goes after one has died. Or they assume that "kingdom" is to be identified with the church, into which one must enter with much tribulation (Acts 14:22). These are decidedly NOT what the expression means, as Biblical theologians firmly insist. The *basileia tou theou* speaks of the reign of God, i.e., of the fact that God rules in a world little inclined to give Him the privilege or space to do so.

The proclamation of "the reign of God" is central to Jesus' mission (see Luke 4:43; Mark 1:15). Some of his

parables were created to clarify that message. How much easier it would be to understand those parables if the NRSV had rendered the opening line something like "when God rules it is as if . . ." (Mark 4:26; Matt. 13:24, 31, 33, 44, 45, 47; 18:23; 20:1; 25:1), or

"to what is the sovereign power of God like?" (Mark 4:30; Luke 13:18, 20). In every case NRSV hangs on to "kingdom of God" or "kingdom of heaven."

There is an ample number of instances in the NT where *basileia* is to be translated as "kingly power," and in the parable at Luke 19:12 the NRSV does so: "to get royal power for himself." But at Heb. 1:8 the NRSV reads, "and the righteous scepter is the scepter of your kingdom" (*basileia*). Since the scepter is an emblem of sovereignty, it would seem preferable to translate *basileia* here as "royal power." Whereas the RSV had translated the words of the thief on the cross, "Jesus, remember me when you come in your kingly power," the NRSV renders *basileia* as "kingdom" (Luke 23:42). Does this clarify the matter? And what does it mean in Luke 12:32, "it is your Father's good pleasure to give you the kingdom"? Or, how are we to understand "inherit the kingdom" in 1 Cor. 6:9 and 10? It seems to make more sense to translate *basileia tou theou* in the important exchange between Jesus and the Pharisees at Luke 17:20-21 as "God's reign," instead of the NRSV's "kingdom

of God." Similarly, Luke 1:33, it seems to me, ought to read "his reign will never end."

Since the word "kingdom" is so widely used in Christianity in a variety of contexts—even in the oft-repeated Lord's Prayer itself—perhaps the NRSV translators were reluctant to reduce the use of the expression. Perhaps they assumed that "kingship, reign" is somehow expressed in "kingdom," as some English dictionaries allow. I hope that future editions of the NRSV will reflect a reconsideration of all instances of *basileia*.

Finally, a word about the typesetting employed by the translators. Following a trend in other translations, the NRSV prints certain passages as poetry which the RSV had considered prose (e.g., Matt. 10:35-36; 11:23; 26:64; Mark 13:24-25). Reflecting a consensus of scholarship, the NRSV takes Phil. 2:6-11 as a two-stanza hymn, but it does not do the same for Col. 1:15-20, which is similarly considered by scholars.

NT scholars have identified the language of creedal expression in the early church by noting that statements which follow "we believe," or "we confess," or use the *hoti-recitativum*, signaling a quotation, are indications that a portion of an early creed is in view. In our English Bibles we expect something in quotation marks to follow, as the NRSV provides at 1 Cor. 12:3; "No one can say 'Jesus is Lord' except by the Holy Spirit." Gener-

ally, however, the NRSV is reluctant to accede to the validity of this observation regarding syntax. For example, it renders the antithetical creed in 1 Thess. 4:14, which is introduced by the *hoti-recitativum*, as indirect discourse: "For since we believe that Jesus died and rose again, even so..." The same treatment is given the basic confession at Phil. 2:11.

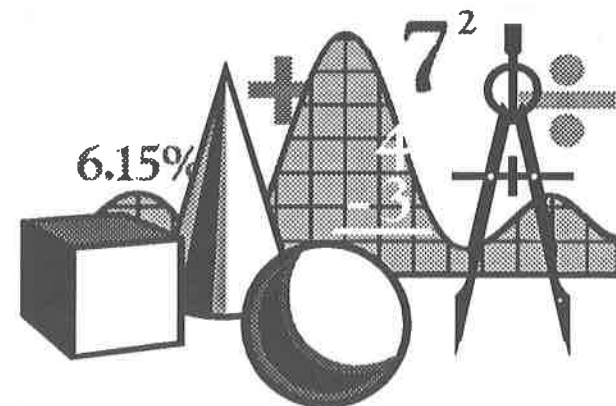
These remarks regarding specific translation choices made by the NRSV reflect the interests of this reviewer and support the contention made earlier that no translation, no matter how good, can please everyone at every turn. The NT portion of the NRSV is an excellent translation and should be accorded the same widespread use as the RSV.

As Metzger's preface "To the Reader" noted, the NRSV "is intended for use in public reading and congregational worship, as well as in private study, instruction, and meditation." He goes on to say, "We have resisted the temptation to introduce terms and phrases that merely reflect current moods, and have tried to put the message of the Scriptures in simple, enduring words... That message must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning; it must be presented in language that is direct and plain and meaningful to people today."

As readers will discover, in this the NRSV has on the whole succeeded admirably well.✚

Kenneth Mangels

Mathematics Education in LCMS



Elementary and Middle Schools, Part II

Mathematics Achievement and Pedagogical Activities, Part I, (Lutheran Education, Sept/Oct 1993) summarized the study's findings of LCMS Mathematics Education in using The Lutheran Church—Missouri Synod (LCMS) elementary and middle schools of the Pacific Southwest District (PSW). While one focus of the study was to compare fourth and eighth grade PSW classroom activities with similar activities in mathematics classrooms in schools nationwide, a second major focus was to compare the classroom milieu in PSW mathematics classrooms to national *Standards* as outlined in the National Council of Teachers of Mathematics (NCTM, 1989), *Curriculum and Evaluation Standards for School Mathematics*. In this document, commonly called the *Standards*, the NCTM has clearly outlined what should be happening in the mathematics classrooms of tomorrow.

To prepare students with these skills, the NCTM's *Standards* propose five universal goals which are to serve as the impetus behind the revision of the elementary and high school mathematics curriculum. They call for students to: (a) learn to value mathematics, (b) become confident in their own mathematical ability, (c) become mathematical problem solvers, (d)

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learn to communicate mathematically and (e) learn to reason mathematically (NCTM, 1989, p. 5).

These universal goals are designed to help students possess what the *Standards* call "mathematical power." The *Standards* define this term as "an individual's abilities to explore, conjecture, and reason logically, as well as the ability to use a variety of mathematical methods effectively to solve non-routine problems." (p. 5) In essence, the *Standards* are the guidelines by which future mathematical instruction will develop students' higher-order thinking as well as their computational abilities.

In order to achieve these five goals, the *Standards* outline a particular philosophy for the teaching of mathematics: "knowing" mathematics is "doing" mathematics (p. 7). Students are to be active participants in the curriculum, not passive recipients of knowledge (Peterson 1988; Resnick, 1987). Objectives for lesson plans under this curriculum will need to contain verbs such as explore, describe, solve, conjecture, discover, think, reason, collect, predict, discuss, justify, show and develop. It is through these types of active experiences that students will develop mathematical power (Good & Biddle, 1988).

Additionally, the *Standards* encourage presenting mathematics as a discipline that can be integrated into other academic areas. Exciting, relevant, and motivating experiences can occur by con-

sidering the use of mathematics in the other core subjects. The role of mathematics and its relevance to the students are increased with these types of activities.

The *Standards* suggest changes in the role of the teacher. Organizer, facilitator, prompter, troubleshooter, role model are just some of the descriptors used to define the teacher of the 90's (Good & Biddle, 1988). For the classroom to become an active milieu for the students, the teacher must take the responsibility for creating an active learning environment (NCTM, 1991; Peterson, 1988). The *Standards* further illustrate this point: "Learning should be guided by the search to answer questions—first at an intuitive level, next at the empirical level, then by generalizing, and finally by justifying or proving." (NCTM, 1989, p. 10)

THE NEW STANDARDS—AN UNKNOWN IN THE LCMS?

It was found, through the study however, that very few of the PSW fourth or the eighth grade teachers indicated knowledge about the *Standards* (NCTM, 1989). Seventy-five percent of the PSW fourth grade teachers reported no knowledge of the *Standards*. In addition, of the other 25% who had heard of this document, none indicated having read any portion of it. Eighth grade teachers were more knowledgeable about this document with 57% having heard of it. However, 41% of the eighth grade teachers who had heard of the *Standards* indicated they had not read it.

None of the fourth grade teachers reported attending a workshop or meeting in which this document was discussed, and only 8% of the eighth grade teachers reported attending any such workshop.

Certainly, these results send a clear message to the mathematics educators of the LCMS. Assuming that other LCMS schools are similar to those in the PSW district, one might presume that relatively few LCMS teachers across the country are actually familiar with the new NCTM *Standards*. Whether or not this is good or bad is yet to be decided. However, for these new *Standards* to be implemented or any future national *Standards* to be implemented, communication lines need to be opened between LCMS administrators and teachers and the professional educational organizations. Conferences, workshops, and professional libraries in the LCMS school systems need to be the catalysts for exposing current, innovative pedagogical philosophies and techniques to its teachers.

THE PSW SCHOOLS AND THE STANDARDS

Hence, it is not surprising that the PSW fourth and eighth grade mathematics classrooms were not in alignment with the newly recommended national *Standards*. The *Standards* recommend that all students should have ready access to calculators at all times. As of 1992, the LCMS students, as sampled from the Pacific Southwest District (PSW), are not meet-

ing this recommendation, especially since the majority of PSW teachers indicated their students did not have school-owned calculators available for student use. In addition, calculator usage during mathematics instruction was found to be limited, especially as reported by the students. The study also found student use of calculators across both grade levels was usually monitored by the teachers. Only a few PSW teachers at either grade level reported allowing unrestricted use of calculators during mathematics class.

In general, the *Standards* strongly recommend the use of all appropriate technology within the mathematics classrooms, including the use of computers. Computers were found to be more available than school-owned calculators to the PSW teachers, and the majority of PSW teachers across both grade levels indicated computers were accessible for instructional use. However, many of these same teachers indicated their computers were difficult to access for classroom instruction, and therefore, computers were also found to be used infrequently during instruction.

While the *Standards* recommend a de-emphasis upon the teaching of paper-and-pencil computations and the use of worksheets, the evidence provided by this study suggested the opposite was still being done. Likewise, the content of most PSW mathematics classes continued to emphasize the traditional topics of whole number operations, fractions, decimals, percents, and measurement. Contrary to

the *Standards*, topics such as geometry, probability and statistics, and tables or graphs were still given a low priority within the mathematics curriculum.

In addition, the *Standards* call for a greater emphasis upon the use of manipulatives, cooperative work, problem solving, writing in mathematics, and the use of calculators and computers in mathematics classes. The results of this study indicated that this emphasis was not occurring. However, one encouraging result was found which showed most of the PSW fourth and eighth grade teachers reported problem solving was given either a heavy or a moderate emphasis in their mathematics instruction.

THE NINETIES AND BEYOND

The purpose of this study was not to condemn or in any way make a value judgment of mathematics education in the LCMS, the PSW or the nation's school systems. Its purpose was to provide statistics which would describe mathematics education within a sample of the LCMS Lutheran school system and hence provide a base point for future longitudinal studies and comparisons. Therefore, future evaluations of how the LCMS schools are progressing in the area of mathematics education will be much more feasible and reliable.

The study appears to indicate that mathematics within the PSW elementary and middle schools—and I presume likewise in most other LCMS schools—is still

being taught as it has been since the turn of the century, using the methodologies started by the stimulus-response psychologist, Edward Thorndike. Yet there is evidence that change is just around the corner.

The nineties will most likely be known as the decade of change within the realm of mathematics. Word is slowly spreading about these new *Standards*. Publishers are beginning to incorporate more and more of this new philosophy into their mathematics textbooks. The state of California is presently making plans to adopt new mathematics textbooks in 1994 using the California Department of Education's *Mathematics Framework* (1992) for its criteria. [The *Mathematics Framework* was written with the NCTM's *Standards* in mind.] Hence, these changes are coming, and both LCMS and public teachers need to be aware of these future pedagogical happenings.

As a possible solution to this information gap, I would encourage the LCMS principals to find funding for a professional library in their respective schools. [One example of a possible professional library is given at the end of this article.] Funding for this valuable educational asset may come from your Parent Support group. A respectable professional library could be begun and maintained at an annual cost of somewhere between \$250 to \$450. Most agree this would be money well spent!

Mathematics education in the nineties and beyond will require teachers to have a broader knowledge-base in mathematics and to be eclectic teachers. Teachers will have access to a variety of didactic ancillary materials supplied to them by their textbook publishers. However, depending on the topic and the students and the teaching style, certain activities might be more relevant for one class than another. However, even with the diverse use of ancillary materials, these mathematics classes will be able to accomplish similar objectives. In essence, the mathematics classrooms of the future will be composed of students who are active and "doing" mathematics. Problem solving and higher-level thinking skills will be the focal points of the lessons. However, individual teachers will have the flexibility to meet classroom objectives through the use of diverse methodologies and materials.

Is this the answer to revitalizing student interest in mathematics? Will this mathematics transformation of the 90's occur? Given time and the proper resources and training, the teaching of mathematics will no doubt change. However, there will still be a need for continued research and further studies to help evalu-

ate the results of these new proposed changes in mathematics education. Education is a lifelong process and always in a state of change. Mathematics education is no exception.†

SUGGESTED PROFESSIONAL LIBRARY

Mathematics: (\$40.00) *Arithmetic Journal*, NCTM, 1906 Association Dr., Reston, VA 22091

Art: (\$22.00) *School Arts*, 50 Portland St., Worcester, MA 01615-9959

English: (\$40.00) *Elementary English*, 1111 Kenyon Rd., Urbana, IL 61801

Reading: *The Reading Teacher*, International Reading, 800 Barksdale Rd., P. O. Box 8139, Newark, DE 19714-8139

Music: (\$34.00) *Music Education Journal*, MENC, 1902 Association Dr., Reston, VA 22091

P.E.: (\$65.00) *Journal of Phy. Education*, AAHPERD, 1900 Association Dr., Reston, VA 22091

P.E.: (\$45.00) *Strategies*, AAHPERD, 1900 Association Dr., Reston, VA 22091

Science: (\$38.00) *Science and Children*, NSTA, 1742 Connecticut Ave. NW, Washington, D.C. 20007

Technology: (\$24.00) *Technology & Learning*, P.O. Box 49727, Dayton, OH 45449-9921

All Subjects: (\$20.00) *Teaching preK-8*, P.O. Box 54805, Boulder, CO 80323-4805

All Subjects: (\$20.00) *Learning 93*, P.O. Box 51593, Boulder, CO 80321-1593

All Subjects: (\$20.00) *Instructor*, Scholastic Inc., P.O. Box 53895, Boulder, CO 80323-3895

All Subjects: (\$30.00) *Young Children*, NAEYC, 1834 Connecticut Ave. NW, Washington, D.C. 20009

Freedom of Choice: Pro/Con?

Charles W. Laabs

Issue: Much debate exists regarding parents' freedom of choice in the selection of schools for their children as well as the use of public funds for tuition and fee support. The following views are presented as a contribution to sharpening the debate.

I. IT'S A MATTER OF CHOICE

How is it that such a universally accepted and universally embraced value for the education of youth can generate such heated debate and kindle the fieriest of emotions?

In a word... "Choice" ...and when that word is further associated with the similarly evocative notion of "separation of church and state" it can become a clarion call to do battle around the issue of providing public funds to assist parents in choosing other than public schools as the situs for the education of their children. (The critical choice parents make, second only to choosing "life" for their child.)

Though differing opinions on "choice" put people in opposing positions with one another, I am confident that we can agree:

- (1) that all children have a right of access to the means that will enable and empower them to achieve their fullest potential;
- (2) that when its citizenry is as fully "potentialized" as possible, society best secures its own future; and
- (3) that the government/state has a deep and abiding interest in assuring that its children are provided with the tool for the empowerment toward and realization of potential—quality education.

Further, it seems that America has prided itself on and has received much of its dynamism and energy from its reliance on its social pluralism and its value for and welcoming of, culture diversity. Pluralism and diversity are the life-giving and gifted offspring of society that values choice.

Choosing has a remarkable, almost magical, quality about it and when factored into the equation for education, the dynamic it creates will generate a marvelous synergy throughout all of American education. Choice enhances the sense of respectful inclusion and heightened vigor for collaboration and participation. Choosing invites a deeper sense of investment in the "enterprise." Choice calls forth from parents free to choose, a commitment to contribute to, to collaborate in and sacrifice for the education of their most precious gifts—their children.

What system of education, public, private or parochial; what society would not reap unparalleled benefits, from an education policy enriched by a philosophy of "choice."

We have applied endless array of solutions to the crisis of American education. Just maybe "responsible choosing," facilitated by the empowering assistance of government, is the most democratic way, the surest way, the most effective way of inspiring a return to the lofty heritage of American education.—*Ralph Bonaccorsi, Director of Office of Conciliation, Former Educational Consultant, Catholic Office of Education, Archdiocese of Chicago*

II. PARENTS EMPOWERED

The strongest reason I have found for parent choice in the selection of a school for their children is that it truly empowers parents. I feel that parents can make wise choices for those God has entrusted to them and in doing so not only improve the quality of education for the children, but will—through that choice and involvement—improve the operation of the school. We in Lutheran schools have seen what can happen when home and school work together. Why can't we have this for all children of our country?

I think that the concern of government support for anything religious has been answered clearly in the G.I. Bill and the support that church-run hospitals receive from both federal and state budgets.

The great need for ethical and moral training for the people of our nation almost screams out to all of us in Christian schools to spread the "Good News" that we have. Easing the financial burden could open many doors for sharing our gift with more families.—*Helen Hilst, Principal, Zion Lutheran School, San Francisco, Cali.*

III. THE PSEUDO-REFORM OF SCHOOL CHOICE

Despite the reforms, not only have academic scores continued their decline, the public schools are now some of the most dangerous places in America. The media daily report murders, assaults, rapes and robberies in the government schools.

To cope with this horrific situation, the school reformers are now proposing a voucher system that will allow parents to choose which schools their children will attend. This reform, like all the others, will not solve the intractable problems of the public schools, and will in fact, make things worse for non-public schools.

A voucher system that includes non-public schools will ensure that all the regulations that are enforced in the public schools will also be applied to private schools: requirements for handicapped and bilingual education, non-discriminatory hiring and firing, class size and discipline restrictions, mandated curricula, and the exclusion of theological instruction and ethical training. The voucher system, in this regard, will effectively nationalize all the private schools that participate. Those schools that are not approved by the government will be forced out of the market by prohibitive costs. They will not be subsidized by the taxpayers, and their full costs will be borne by parents who will also be paying taxes to support the government schools.—*Excerpts from John W. Robbins, Chicago Tribune Editorials 2/3/93*

IV. PRIVATE SCHOOLS JOIN KIMBROUGH IN BLASTING VOUCHER LAWSUIT

Calling it "anti-American and anti-democratic," Kimbrough, Chicago School Superintendent, blasted the school voucher concept at a press conference, contending that such a program would "expand an elitist system."

"Not only would vouchers take away from this cash-starved district, but it would also threaten to strip our schools of one of our best resources, and that is involved parents," he said.

Later, in a prepared statement, the National Association of Independent Schools (NAIS) said it refuses to participate in a voucher system because it would strip member schools of their autonomy.

Although independent schools must adhere to state health and safety guidelines, they are free to select curriculum and academic materials, and have their own hiring criteria for teachers.

"The loss of independence would come with strings that come with (state) money," said Selden Edwards, principal of Elgin Academy, and NAIS member.

"Church-affiliated private schools are more anxious to participate because they really need the support," Edwards said.—*Alexei Barrionuevo, Excerpts from Chicago Tribune, 6/11/92*

V. MAKE SCHOOL VOUCHERS WORK FOR ALL

It looks more and more like privatization is coming to American public education.

A powerful alliance of politicians, business people, and a disaffected public is emerging. Voucher proposals appear weekly. Some are slowly finding their way into practice. And in this election year, we've been hearing a lot more on the subject.

As a public school teacher, frustrated after ten years of trying to bring about change in the schools where I've worked, I welcome the movement. If nothing else, schools have proven their inability to change themselves. For that reason, radical and system wide policy direction is called for. Vouchers may be just the thing.

I recommend the following short list of rules be part of any voucher scheme to ensure that it is democratic and fair.

Here are the rules:

- ❖ A school must run solely on a voucher revenues.
- ❖ The value of a voucher should be higher for students with special needs.
- ❖ A public agency should be established to help place kids who lack a strong parent advocate.
- ❖ In order to participate in the system, schools must pledge that instruction will be non-sectarian. Clearly, tax money should not support religious education.

Schools must make a pledge of equal opportunity admissions.

A thoughtfully crafted voucher-based system of schooling offers endless opportunities for real improvement in our national system of public education. Innovation and diversity could flourish in a way they never have.—*James Nehring, Excerpts from article, Chicago Tribune 10/29/92*

VI. MIGHT NOT A VOUCHER SYSTEM IMPROVE PUBLIC EDUCATION?

There is a great need for improving public education as well as private education in America today. A voucher system may provide an incentive for restructuring education in a way that creates an active learning environment for all students through choice.

Parents have the right to choose a school that best suits the needs of their children. A voucher system empowers them to do that.

Choice fosters healthy competition and accountability in both the private and public sectors. It challenges educators to examine every aspect of the school environment.—*Sister M. Lynn Lester, Excerpts from Letters to the Editor, Education Week, Vol. XII, No. 11, Nov. 18, 1992*

I can forgive, but I can't forget is only another way of saying, I cannot forgive.—Henry Ward Beecher

The most pathetic person in the world is someone who has sight but has no vision.—Helen Keller

Multiplying Ministries

Rich Bimler

I Believe...In Educators

- I believe in educators... who believe in the Power of the Resurrection!
- I believe in educators... who believe in themselves.
- I believe in educators... who allow children and youth to teach them a few things while they attempt to do the same.
- I believe in educators... who see young people as blossoming gifts to God, rather than containers to be filled with information.
- I believe in educators... who often say to themselves, "I think I'm learning more than I'm teaching my class."
- I believe in educators... who remember that the Resurrection has already happened, especially on days that look more like "Good Fridays."
- I believe in educators... who are able to laugh at themselves, get frustrated at times, and even who wish at times that in their second life they would come back as a childhood disease.
- I believe in educators... who center their life around forgiveness, and see life not as a set of rules but rather as a relationship with the person of Jesus Christ.
- I believe in educators... who read *Lutheran Education Journal* (and other good resources!), in order to keep their minds and thoughts alert and growing.
- I believe in educators... who attend conferences and meetings and special events, not because they have to but because they want to.
- I believe in educators... who help others to believe in themselves and trust in the power and love of Jesus the Christ.
- I believe in educators... who take themselves lightly and help others to lighten up around them.
- I believe in educators... because they are God's gift to each other!
- I believe.+

Shirley Morgenthaler

Havens of Healing

*H*avens of healing...can your classroom be such a thing? Is it possible that, as you teach the young children entrusted to you this year, that you also create a haven that heals the hurts they have too soon experienced?

Are you willing to try? Are you willing to acknowledge your own hurts as a prelude to creating such a haven? For only as we confront our own vulnerabilities can we work to make children a little less vulnerable.

Young children today are experiencing hurts, anguish and violence in shocking statistics. "What?" you ask. "Not in my town. Never in the families in my classroom!" "Yes," I reply. "In your town. In your congregation. In your classroom. Children you know are being abused, neglected, punished too severely, inheriting harshness from parents who experienced it in their buried memories."

I know. I was one of those parents with buried memories. I was one of those mothers who said and did all the right things in public, then scolded and shamed behind the closed door. My children may not have suffered actual physical abuse. But emotional abuse is still abuse. It, too, produces scars. It makes children vulnerable for other forms of abuse as they are being taught that they are powerless and need to submit.

My private harshness was the result of private memories of abuse as a young teen, buried too far and too deep to even admit until many years later. My need to control those around me was the response of an adult who had been unable to control what happened to her as an adolescent. The closet in which these memories were locked opened to release the reactions, but not the reasons for those responses. What about you? Are there memories in your mind's closet that need to be looked at, aired, and thrown away? Are there old events that are getting in the way of your effectiveness as a teacher, a nurturer, a facilitator, a supporter of children's learning?

Equally important, are there causes for concern among the children that you teach? Are they too quick to react? Emotionally impenetrable? Too needy or not needy enough? Are there little inconsistencies in their explanations of bruises and cuts? Do they react reflexively when an adult comes upon them by surprise?

If we attend to current statistics, up to one in three little girls, and one in five little boys, has been—or is being—abused in some way. That means that almost every classroom in the country has three to five young children who are in need of special nurturing, and safe havening, from you.

Those of you who have locked unpleasant memories in your own mind's closet are facing a special challenge. Your most comfortable response will be to control, to dictate, to deny reality. But none of these responses are appropriate.

Young, vulnerable child victims need a safe haven of respect, of refuge, of unconditional love. You are in a position to provide that safe haven. Love those children. Love all the children whom you teach. Be a window through which the love of Jesus shines.+

Teaching the Young

A New Buzz Word for the 90s

It's one of the slippery, new buzz words for the 90s. It replaces such older—and by now largely devalued—modifiers of “worship” as “relevant,” “meaningful,” and “contemporary.” The phrase is *inter-generational worship*. Watch for it cropping up in articles on how to improve worship in your congregation. Watch for it—but beware!

There is a lot to be said for the term “inter-generational worship”—parents, children, grandparents worshipping together. We know that children learn to worship by worshipping. They learn by imitating others, especially their parents and other family members. Children need the experience of watching good role models and imitating them as they learn the liturgy, come to take their rightful part in worship, and grow to understand it more fully. If that is what inter-generational worship is all about, I'm for it.

There is also a danger in allowing “inter-generational worship” to become simply another slogan, yet another gimmick, complete with artificial and contrived “participation” in worship. One is beginning to see patently pretentious and transparently self-conscious attempts to involve different generations in worship (“Now let's have all the grandfathers stand up...”), most of which are not only awkward and inappropriate, but occasionally offensive, and often downright destructive of what they liturgy is all about.

At their best, Lutherans have always encouraged and fostered inter-generational worship. *We called it going to church together*. Father and mother, children—and if grandparents lived nearby, they joined the family—sitting together in the pews. Children learned from watching their parents participate in worship, they learned what to do, how to conduct themselves, what worship was about. No dropping the children off before church, reading the Sunday paper until church was over, then picking them up again. We went to church together.

We called it family devotions. Before or after the evening meal, each day father and mother—grandfather and grandmother if they were present—led in the singing of a hymn, a reading from scripture and a brief devotion, concluding with a short prayer. Children learned to worship as their parents, grandparents, and older siblings provided examples and models.

Perhaps attention to “going to church together” as a family and restoring family devotions to a place of prominence in the home deserve a greater emphasis in parish life, worship, and living. If that is what inter-generational worship is all about, I wish it success.

But if inter-generational worship is simply another trendy slogan, another slickly packaged gimmick, another frantic attempt to give the impression that “we are doing something to make worship really relevant”—then hold on to your seat and watch out!+

Bees and Honey

Lutherans and education are bound together as surely as bees and honey. It is unthinkable to imagine one of these elements without the other. Lutherans and education is our history; a part of life and a measure of our distinctive personality.

Lutherans and education did not become linked by accident. It was a deliberate, compelling choice because there was a clear understanding of what God was saying and what the implications of the words “Go, teach” really were.

The words leave no other option. This realization energized Luther to approach dukes, princes, church leaders and parents insisting that they must do the right thing and educate their children so that they might know the Lord, His love in Jesus Christ, and have His word “driven home to their hearts.”

Now that's great history and good theology. It must inspire and energize us for our time. No easy, quick fixes for a myriad of issues facing Christian schools are around. As a matter of fact, I don't think they ever were around. The challenge is to face reality, deal with it openly and, hopefully, creatively. Ultimately the goal is to do something that makes a positive difference.

This still happens in many places across the church today. I see it and sense it as I visit parishes and schools or when I talk to those at secondary schools. We have many outstanding teachers, lay and educational leaders. Thank God for them!

What troubles me though, and this is a personal sense, is that there are individuals who are ready to trade away or minimize the importance of Christian education. In some cases they don't understand our history or our theology; for others it may just be a diminished commitment because economic factors are overwhelming. Whatever the reason, we must affirm and recapture the vision, faith and commitment of those who walked and lived before us. They accomplished uncommon things. In many cases they began schools before they established parishes. They saw and believed passionately that Christian education was an integral part of the mission of a church that bore the name Lutheran. They believed that when the Scriptures say is the real bottom line—“Go, teach.”

Bees and honey, Lutherans and education. They belong together and they must lead the church and us to do bold things in behalf of Christian education.+

A
Final
Word

Book Reviews

Martin Luther, vol. 11 Shaping and Defining The Reformation, 1521-1532.
Martin Brecht. Trans. James Schaaf.
Minneapolis: Augsburg/Fortress, 1990.
543 pages. \$39.95
ISBN: 0-8006-2463-7

The second of a three volume work on Luther's life and thought, this volume reflects Brecht's image of Luther as portrayed in the sources. Brecht's controlling plan for writing the biography became clear to him, he wrote, when he came to realize that for Luther "personal piety, integration into the church and its worship, and theological study formed a unity."

This tri-dimensional unified focus is evident throughout Brecht's treatment of Luther's thought and life from the Diet of Worms in 1521 through the death of Elector John the Steadfast in 1532.

Well-organized and readable, this volume will appeal to readers' various interests in Luther during those years, such as his time and writings at the Wartburg and later at the Coburg, his preaching at Wittenberg, his dealing with the Enthusiasts, with Erasmus, Zwingli et al. on the Sacraments, recurrent political situations, theology and education both at the university and in the parish, worship, family, the community of faith.

KENNETH HEINITZ, *River Forest, Illinois*

Biology Through the Eyes of Faith

Richard T. Wright
Harper & Row, Publishers, San Francisco
1989. 298 pages, paperback
ISBN #0-06-069695-8

This book is one in a series cosponsored by the Christian College Coalition. It is intended for the college student or the well-read individual who seeks perspectives of the biological and bio-medical sciences not typically offered in college or university classes.

The author presents his own operational base through the consideration of such topics as "Biology and Worldviews", "God and His World", and the nature of science and its relationship to Christianity. He then presents viewpoints regarding the origin of life, human origins, the Christian as a steward of Creation, and the "revolutions" occurring in the areas of biomedical, genetic, and environmental sciences, before concluding the book.

It should be remembered that the answers to these questions of contemporary biology are being viewed through the eyes of the author's faith; other views exist, as the author recognizes. This is especially true regarding questions of origins.

Nevertheless, a careful study of this book would serve to present the reader with a Christian's perspective of some of the more important questions facing students today, and could assist in defining or refining those students' own viewpoints.

RALPH KIRCHENBERG, *River Forest, Illinois*

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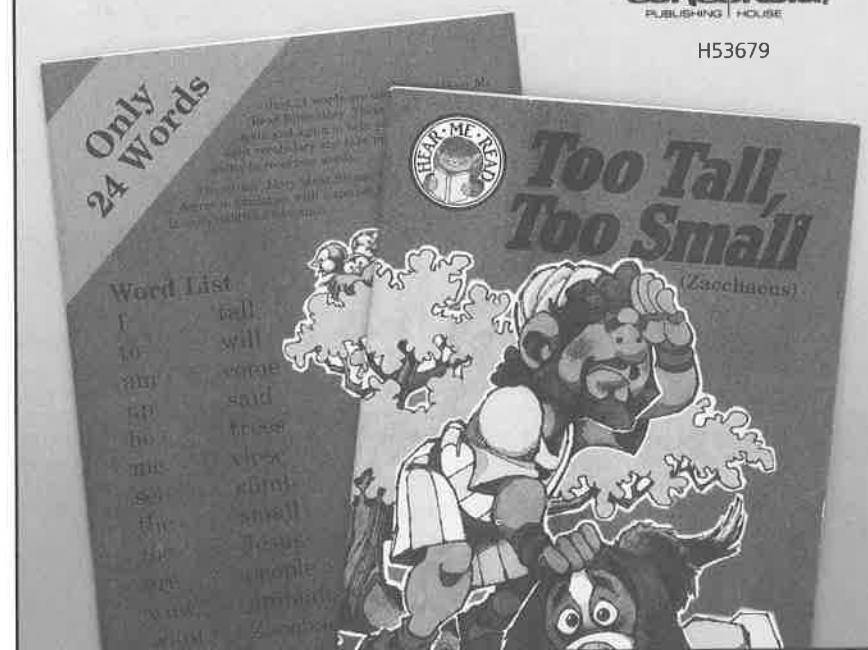
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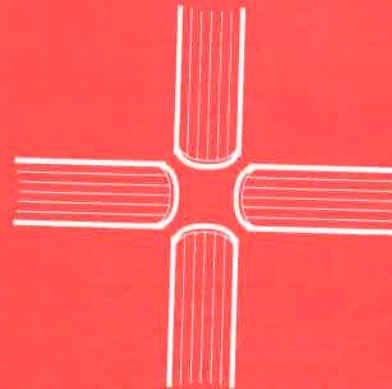


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LUTHERAN EDUCATION



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